

Panch Parvan

THE VICTORY OF VIRTUES OVER VICES

Editor : Harjit Singh
Translated by : Jugnu Singh

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Panch Parvan

By
'Panth Ratan'
Giani Sant Singh ji 'Maskeen'

Editor
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Gurjyoti Enterprises
Alwar, Rajasthan

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This English Version from the original text in Punjabi published by the writer.

Price	:	Rs. 120/-
First Print	:	2012
Cover Design	:	Jugnu Singh
Publishers	:	**Gurjyoti Enterprises** Road No.2, Alwar, Rajasthan (India) Mobile 9829215353
E-mail	:	gurjyoti@sancharnet.in bsingh8963@rediffmail.com
Printers	:	Shilalekh Associates, Delhi

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Editor's Note

Hae Satguru ji :- ਏਹੁ ਕਾਜੁ ਤੁਮ੍ ਆਪਿ ਕੀਓ ॥

Eaeh kaaj tum aap keeou.

You Yourself have caused this to happen.

Before starting to write this book prayer was performed and the Edict of Sri Guru Granth Sahib ji with literal meaning is as under:-

ਸਲੋਕੁ ਮਃ ੩ ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਊਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ ਆਇ ॥
ਜੰਮਣੁ ਮਰਣਾ ਮਿਟਿ ਗਇਆ ਕਾਲੈ ਕਾ ਕਿਛੁ ਨ ਬਸਾਇ ॥
ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਸਚੇ ਰਹਿਆ ਸਮਾਇ ॥
ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਕਉ ਜੋ ਚਲਨਿ ਸਤਿਗੁਰ ਭਾਇ ॥੧॥

salok ma 3 |
gur saevaa thae sukh oopajai
fir dukh na lagai aae |
jaman maranaa mitt gaeiaa
kaalai kaa kichh na basaae |
har saethee man rav rehiaa
sachae rehiaa samaae |
Nanak houn balihaaree thinn ko
jo chalan satgur bhaae |1|

Literal Meaning

Shalok, Third Mehl:

Serving the Guru, peace is produced, and then, one does not suffer in pain. The cycle of birth and death is brought to an end, and death has no power over at all. His mind is imbued with the Lord, and he remains merged in the True Lord. O Nanak, I am a sacrifice to those who walk in the

Way of the True Guru's Will. ||1||

ਮਃ ੩ ॥

ਬਿਨੁ ਸਬਦੈ ਸੁਧੁ ਨ ਹੋਵਈ ਜੇ ਅਨੇਕ ਕਰੈ ਸੀਗਾਰ ॥

ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

ਸਾ ਕੁਸੁਧ ਸਾ ਕੁਲਖਣੀ ਨਾਨਕ ਨਾਰੀ ਵਿਚਿ ਕੁਨਾਰਿ ॥੨॥

ma 3 |

bin sabadai sudh na hovee jae anaek karai seegaar |

pir kee saar na jaanee doojai bhaae piaar |

sa kusudh sa kulakhani Nanak nari vich kunar |2|

Third Mehl:

Without the Word of the Shabad, purity is not obtained, even though the soul-bride may adorn herself with all sorts of decorations. She does not know the value of her Husband Lord; she is attached to the love of duality. She is impure, and ill-mannered, O Nanak; among women, she is the most evil woman. ||2||

ਪਉੜੀ ॥

ਹਰਿ ਹਰਿ ਅਪਣੀ ਦਇਆ ਕਰਿ ਹਰਿ ਬੋਲੀ ਬੈਣੀ ॥

ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਹਰਿ ਉਚਰਾ ਹਰਿ ਲਾਹਾ ਲੈਣੀ ॥

ਜੋ ਜਪਦੇ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਹਉ ਕੁਰਬੈਣੀ ॥

ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਅਰਾਧਿਆ ਤਿਨ ਜਨ ਦੇਖਾ ਨੈਣੀ ॥

ਹਉ ਵਾਰਿਆ ਅਪਣੇ ਗੁਰੂ ਕਉ ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਸਜਣੁ ਮੇਲਿਆ ਸੈਣੀ ॥੨੪॥

pourree |

har har apanee daeiaa kar har bolee bainee |

har naam dhiaaee har oucharaa har laha lainee |

jo japadae har har dinas raat tin ho kurabainee |

jinaa satigur maeraa piaaraa araadhiaa

tin jan daekhaa nainee |

ho variaa apanae guru ko

jin maeraa har sajan maeliaa sainee |24|

Pauree:

Be kind to me, Lord, that I might chant the Word of Your Bani. May I meditate on the Lord's Name, chant the Lord's Name, and obtain the profit of the Lord's Name. I am a sacrifice to those who chant the Name of the Lord, Har, Har, day and night. May I behold with my eyes those who worship and adore my Beloved True Guru. I am a sacrifice to my Guru, who has united me with my Lord, my friend, my very best friend. ||24||

The 1st Punjabi Edition of the Book 'Panch Parvan' was published by Respected Giani Sant Singh ji 'Maskeen' in 1986. There are twenty seven topics in the book and all are related to every human being. All the topics are based on Gurbani, i.e, Universal Guru, Sri Guru Granth Sahib ji (The Ocean of Knowledge). May the readers benefit from this book and may this book become an instrument to turn them into a 'Panch'. The word (page / ਅੰਗ) mentioned at the end of Gurbani Shabad is related to Sri Guru Granth Sahib Ji.

I am thankful to Bibi 'Jugnu' ji who translated the Punjabi book 'Panch Parvan' and Sardar Jaswant Singh ji a close friend of mine who has done the work of proof reading. I pray to Supreme Lord God to shower his benison on both of them so that they may continue to serve the Sikh Panth through their talent.

Actually we are not professional and in this endeavour, if we have made some mistakes, those may be forgiven.

Humble servant of Sadh Sangat.

Harjit Singh
Editor

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Few words by the Translator

The translator of this book in English, Ms Jugnu Ravinder Singh first heard and met 'Maskeen ji' at a very young age in 1970 at Yamuna Nagar 10 days Holla Mahalla celebrations, Kirtan, Katha, Samagam organised by Respected Sant Nehchal Singh ji. She was absolutely dumb founded and in complete awe on hearing the ecstatic, sublime katha of 'Maskeen ji' who was in those days soaring high on spiritual heights, almost touching God. The ten days affect of 'Hari Katha' delivered by this living saint had a life time impression.

Time flew, and then once again after a gap of nearly thirty five years when she met him personally in Chandigarh Gurdwara, Sector - 34, she placed at his feet her poem - a 'Nazrana' offered to a Saint. The link of a devotee with a Saint had never broken, but the bud bloomed into a flower and petal by petal the Saint showered his fragrance and is still doing so...and shall do till eternity for such exclusive relationships are rare and immortal, designed by God HIMSELF for a 'Ruhani' purpose on this earth!

Thank you immensely dearest 'Maskeen ji' for making me an instrument to translate spiritual books into English language. It is all your 'Asees' and God's Grace!!

Jugnu
Mobile: 9855266707

ੴ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹਿ
Ek Onkar Waheguru Ji Ki Fateh

Preface

Gyani Sant Singh ji Maskeen is a well known and famous personality of our community, hence there is no need of any introduction. His earlier published books are 'Guru Chintan', 'Guru Jyoti', 'Teeja Netre' and 'Choutha Pud'. These four books were read all over the world and the people benefited so much from them that there was an acute demand for these books, so Maskeen ji had to get many more published. And now, despite his very busy schedule, lack of time, even at the cost of his physical health, Maskeen ji has endeavoured to write his fifth book 'Panch Parvan' and has got it published for the benefit of the people.

This is the fifth book, may be that is why the name 'Panch Parvan'. But in the sacred holy book - Guru Granth Sahib ji and in the history of Sikhism the word 'Panch' has been given great significance.

The word 'Five' has been frequently used in the world too. In Gurbani both the words 'Panch' and 'Punj' have been used. In some places they mean the same thing but sometimes they hold different meanings too. For instance:-

ਮਿਲਿ ਪੰਚਹੁ ਨਹੀ ਸਹਸਾ ਚੁਕਾਇਆ ॥

(ਅੰਗ ੬੨੧)

mil panchahu nehee sehasaa chukaaeiaa |

Here it means that, all the five leaders also did not get rid of their doubt. In Gurbani in some places it is mentioned that one should shed off these 'five' and in some places it says one should adopt these 'Five'. For example:-

ਪੰਚ ਮਨਾਏ...॥

(ਅੰਗ ੪੩੦)

panch manaaea...|

Here it says one must adopt qualities like Truth, contentment, compassion, morality and patience.

ਪੰਚ ਵਸਾਏ...॥

(ਅੰਗ ੪੩੦)

panch vasaaeae...|

Here it says that one must get rid of desires, anger, greed, attachment and ego.

Telling lies, criticizing, blaming others, robbing and jealousy should be shed off; one should attain victory over such vices.

In Jap ji Sahib ji, Guru ji says:-

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥

(ਜਪੁ ਜੀ ਸਾਹਿਬ)

panch paravaan panch paradhaan |
panchae paavehi dharagehi maan |

The chosen ones, the self-elect, are accepted and approved.The chosen ones are honored in the Court of the Lord.

The Gurmukh Sikhs who are aware of these 'Panch' in word and action are the ones who are accepted by God Almighty and they are the ones who become the leaders in the society in the true sense. On reading the Sikh history one becomes aware that the Gursikhs who, led very pure and high thinking lives even the 'Panch' who were very near their Gurus and who made tremendous sacrifices. The five Sikhs, for instance who were very close to Guru Arjan Dev ji were - Bhai Bidhi Chand ji, Bhai Jetha ji, Bhai Perana ji, Bhai Para ji and Bhai Lungha ji. Likewise the five who were at the feet of Guru Teg Bhadur ji were - Bhai Matti Dass ji, Bhai Gurdita ji, Bhai Dayala ji, Bhai Jeta ji, Bhai Udo ji - and they sacrificied their lives for the Guru.

And the Five Pyaras of Sri Guru Gobind Singh ji - Bhai Dya Singh ji, Bhai Dharam Singh ji, Bhai Himat Singh ji, Bhai Mohkum Singh ji, and Bhai Sahib Singh ji who offered their heads to the Guru and the Guru lovingly embraced them, initiated them with the holy water (Amrit) and laid the foundation of Khalsa Panth, and said that whenever in the Guru's Diwan the Prashad shall be distributed, it should first of all be given to the 'Five Pyaras' and this custom is carried out till today. And then the Guru drank the 'Amrit' from the hands of these 'Five Pyaras' and set a new trend in the world, revealing that there is no difference between a true Guru and a true disciple.Bhai Santokh Singh ji in Suraj Pratap Granth explains:-

Guru Ghar Di Maryada Panchou
Panchou Pahul Purab Peen
Hoai Tankhahi Bakhshai Panchou
Pahul De Mil Panch Parbeen
Lakhou Panch Ki Bud Vadaiaaee
Panch Karhey So Nihphal Na Cheen

When the 'Amrit' is being prepared, five Banis are recited. These are Jap, Jaap, Ten Swaye, Chopai, Anand Sahib and for every Gursikh it is essential to do the Nitname of five Banis - Jap, Jaap, Swaye, Rehras, Kirtan Sohela. According to Sikh principles the five outward symbols should also be adopted, viz., hair, comb, kirpan, kara, kachayara. The five vices and Mene, Masand, Dheir Maleya, Ram Raiye, Sir goom should be abandoned. That is why in Gurbani and in history the word 'Five' has tremendous significance, and therefore 'Maskeen ji' also kept the name of this book 'Panch Parvan'. Following the principles written in this book, a human being can reach the kingdom of God Almighty.

Respected 'Maskeen ji' earlier also put in his commendable hard work and got four books published and now with the publication of this fifth book, 'Maskeen ji' has directly spoken to the people about his valuable thoughts which if the readers sincerely follow, they can highly benefit.

Action - 'Maskeen ji' mentions that human beings carry out various types of actions but by small, ordinary actions nothing great can be achieved, at least not God. Yes, Of course objects can be attained by some actions and the more are materialistic objects attained, the more one gets vanity and when the pride comes it brings along with it a certain amount of dirt and when the mind gets dirty it can not be washed away by having daily baths. By washing the body the mind can not get washed -

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ ॥

(ਅੰਗ ੫੫੮)

man mailai sabh kichh mailaa
tan dhotai man hachhaa na hoe |

When the mind is filthy, everything is filthy; by washing the body, the mind is not cleaned.

Jotish - In this chapter, 'Maskeen' ji has penned down many newly - discovered thoughts. The Sun changes seasons along with the coming of every month. With the different changes in the seasons there is an affect on the nature of human beings and finally this has led to worshipping the stars and the planets. From here only astrology took birth. But Gurmat and Gurbani considers this as the discipline created by God. Every thing is moving and changing according to the command of the Supreme Power - Law of Nature.

ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਸਾਹੇ ਊਪਰਿ ਏਕੰਕਾਰੁ ॥

(ਅੰਗ ੯੦੪)

saahaa ganehi na karehi beechaar |
saahae oopar eaekankaar |

You calculate the auspicious days, but you do not understand that the One Creator Lord is above these auspicious days.

Miracles - 'Maskeen ji' explains to us that whatever is beyond the doing of human beings, is called a miracle. God is a Mighty Power. While remembering HIM constantly if by the way one gets some spiritual power and things start happening on their own, it is called miraculous power. Nine Nidhis and eighteen Sidhis follow a person who constantly remembers the name of God in his heart and that is why the highest thing in this world is 'Name' of God.

Unity - In this chapter 'Maskeen' ji has given beautiful examples to explain the power of unity. How all pain, strifes and unpleasantness can be avoided and cured by the virtue of unity, but in today's world people are caught in a web of differences and disunity. When a human being remembers HIM all the time and is intoxicated with the 'One', then he sees nothing but that One every where and that is why the importance of unity.

Rare - Under the influence of Maya (Materialism) a human being begins to give importance to trivial things and tries to achieve them only and the things which are very great and significant, he gives them least importance and shuns them off. Gurbani reveals to us that God's Name is the most significant thing in this world and this is the only thing we should do, but this can be achieved only in the company of a

saint - in a congregation where the talk of truth is being said.

Temple - 'Maskeen ji' has very elaborately explained what a temple is. Wherever God's Name is being taken constantly and where one gets peace of mind, it can be called a temple. It is a living mandir where one gets the remembrance of God's Name and a dead mandir where one does not get the motivation to think of the Supreme Being. A fine example of a living mandir is:-

ਡਿਠੇ ਸਭੇ ਥਾਵ ਨਹੀ ਤੁਧੁ ਜੇਹਿਆ ॥
ਬਧੋਹੁ ਪੁਰਖਿ ਬਿਧਾਤੈ ਤਾਂ ਤੂ ਸੋਹਿਆ ॥

(ਅੰਗ ੧੩੬੨)

Ddithae sabhae thaav nehee thudh jaehiaa |
Badhohu purakh bidhaathai thaa thoo sohiaa |

I have seen all places, but none can compare to You. The Primal Lord, the Architect of Destiny, has established You; thus You are adorned and embellished.

A temple which is beyond comparison is the 'Golden Temple' where spiritual vibrations can be constantly felt, where one gets inner 'Anand' for some moments when one sits in silence, where one gets glimpses of the beautiful God, such a place is a temple in the true sense. Otherwise there are many temples where only devils reside.

Panch Parvan - 'Makeen ji' used the word 'five' and hence named this book as 'Panch Parvan' and under this heading, he has beautifully portrayed his thoughts and convictions. He has explained what is the real meaning of the word 'Panch'! (five). He talks about those saints, who have conquered the five predominant vices in a human being, who have inculcated the five virtues in their personalities and who have lived examplary lives and reached their final destination of meeting God Almighty.

Such Gurmukh people are called 'Panch'. It is sheer ignorance to make such individuals leaders and 'Panch' who have neither won over their vices like anger, greed, desires, ego, attachments etc. nor have been accepted in the kingdom of God. Politics is a game of a child, where the leaders are the ones who have been accepted by human beings only and not God. To become a 'Panch' in the world one has to be clever, a liar, a traitor and a manipulator. Such people very soon become great politicians. The day the world will be fed

up of such false, hypocrite politicians, on that day the true human beings will be elected as the leaders. The day such 'Panchs' will rule the world, true justice will prevail everywhere. The thoughts penned down by revered 'Maskeen' ji in this 'Panch Parvan' book, if followed in the true sense will end all frictions and strifes and there will be no terrorists.

Some Glimpses - In the last pages of this book, 'Maskeen ji' has written down twelve very beautiful principles from the depth of his heart. He has elaborated them with fine examples. I hope the readers will read them with equal amount of depth and concentration to catch the essence of these principles.

In fact each chapter is a collection of precious pearls and to gather them 'Maskeen ji' dived deep into the Ocean of consciousness and with great hard work and labour brought forth these gems and pearls for us. He has presented them to us in the form of this 'book' and I do hope we will take the best benefit from it.

Ardas - We pray to our Kalgidhar father to always bless 'Maskeen ji' with good health and keep him in 'HIS' gentle and caring shelter and bless 'Maskeen ji' with the strength to carry on this selfless service for the benefit of the entire humanity.

Guru Panth da Das

Giani Chet Singh
Head Granthi,
Sri Darbar Sahib, Amritsar

22nd July 1986

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ek Onkar Satgur Prasad

Few words

ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥
(ਜਪੁ ਜੀ ਸਾਹਿਬ)

hukamee outam neech
hukam likh dukh sukh paaeeahi |

By His Command, some are high and some are low; by His Written Command, pain and pleasure are obtained.

Every human being has been bestowed with a letter of Appreciation by the God Almighty. No body can lessen this gift of appreciation because it is given by the Supreme Lord who is beyond the reach of human beings.

ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
(ਜਪੁ ਜੀ ਸਾਹਿਬ)

hukam milai vaddiaaee |

By His Command, glory and greatness are obtained.

In the world of stones, marble, diamonds, jems, sapphire-neelam, pukhraj(Topaz) etc. have been given high rank by God HIMSELF. Likewise, law of nature has placed Sandal wood on a high rank and rose on the top of the list of the flowers.

If we take a glimpse at the animal world, lion is foremost in bravery and courage. A horse and a deer run the fastest with high speed. Cow is the most gentle and modest animal while a dog is the most loyal of all. In the world of birds, a swan is known for its purity, a peacock for its beauty and a 'Baaz' (Falcon) for its bravery.

If we observe life in its depth, we see that to lead an absolute pure and holy life is merely a gift of God to every individual. Whenever a human being is able to understand this law of nature made by the Supreme Lord he transforms himself or herself to a completely pure and holy soul and becomes God's favourite; he thus becomes an object of happiness for the Supreme Being.

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ॥
ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ ॥੫॥੯॥

(ਅੰਗ ੮੮੫)

kahu naanak jin hukam pashaathaa |
prabh saahib kaa thin bhaedh jaathaa |5|9|

Says Nanak, one who realizes the Hukam of God's Will, knows the secrets of his Lord and Master. ||5||9||

Attaining the pleasure of God, such human beings become the 'Panch' for the benefit of humanity. They are accepted both in this world as well as the kingdom of heaven (God). In this book, I have tried to pen down the teachings of the Guru, following which, a human being can become a 'Panch' and be accepted in the Levee of God Almighty.

May the readers benefit from this book and may this book become an instrument to turn them into a 'Panch'. Previously, four books have been published - Guru Chintan, Guru Jyoti, Teeja Netre and Choutha Pud as an endeavour for the God lovers.

'Khut Darshan' is an other book that shall be published shortly for the readers.

Das
Giani Sant Singh 'Maskeen'

Actions - Knowledge - Emotions

Human mind generally stays in these three spheres. Sometimes, Karam is predominant, sometimes knowledge and sometimes he is absorbed in emotions. First let us talk about **Karam** - a human mind always needs to do something; mind can not sit idle. A saying is very popular that do not sit idle, tear your shirt and stitch it. It is very right that only by doing some action one can attain something in this world. If one is told that you will be provided with everything at home only, don't do anything. One can not bear this situation for very long in the house. Mind can not sit idle. Many a times the prisoners in the jail begin to draw pictures or translate scripures or write poetry. One needs to do something. It is very difficult to keep oneself without any action. Those who have introduced the philosophy of **Karam (action)** say that one can attain God with Karam. This school of thought has introduced actions like - going on pilgrimage, sacrificing one's life, visiting sixty - eight places of pilgrimage, fasting, religious rituals, worshiping the trees, mountains, rivers, cow, lion, snakes, offering water to the sun, bathing the idols of gods, changing clothes of idols, decorating them etc. Switching over from one Karam to another to another. Actually with action only objects are attained in this world. So people thought that even God can be attained by Karam only.Hence a huge gathering was formed by the action - oriented people in the religious world too.

Grinding sandal, putting 'tilak', feeding the idols, etc. many such activities took birth in the religious world. It is true that to became actionless is indeed difficult. To carry out action is a very important part of the mind. It is the nature of the mind to jump from one action to another to another. Even if one achieves nothing out of it, yet the mind continues to do some Karam or the other. For instance, one is playing a game of

chess or cards, one knows one will attain nothing out of it, yet one plays it. Sometimes he is so desperate that even if he does not have another person to play with, he imagines a partner and keeps on playing the game. Karam can be the root cause of achieving things (objects) in this world but it can not be the root cause of attaining God. If one can attain God by an action, then the action becomes greater than God. For example if one has attained some object from wealth, then wealth is greater than that object. If that be the case why pray or worship God. The Karam is greater than God, then that Karam should be worshipped. Even animals do Karam, but their action is revolving around search for food - satiation of hunger.

On the contrary a human being does Karam for the sake of the action. But gets completely involved in the web of actions.

It is quite right that one attains objects of the world only by Karam but as the desires of objects increases, the Karams also increase in proportion and gradually the mind assumes that God can also be attained by Karam only. Finally actions become the 'key' in life and a human being starts counting this key. For instance I did so many pilgrimages, donated so much money, did so many prayers, (Paths), kept so many fasts or did so many good deeds. In this way the baggage of Karams becomes heavy and the egoistic thought of carrying out these Karams also increases. We recognize others also by their deeds and actions and not by their presence.

There is the presence or existence of a person and there are the Karams that he does. From the view point of the world, one is not satisfied by the mere name and address of a person, one wants to know what work he or she does. One is not satisfied till one finds out what work the person does. Most of the people are recognized by their work. He is a goldsmith, a sweeper, an ironsmith, a contractor, a driver, a poet. On the surface is the profession, the Karam he does but underneath is the man, the existence of the human being - that is deep down. On the surface of the Ocean there is disturbance of water but deep down there is silence that is

hidden. At the grass root there is calm, a peace, a bliss, a joy though on the top surface there is a lot of disturbing action of water and each wave wants to rise higher and higher and wants to go onward and onward. This reveals to us that a human being also on the surface level wants to do a lot of action, progress on and on and endlessly aiming at the outward success. He has become a politician, a wealthy man and today even in the spiritual world man has become action - oriented.

Here is a man who has renounced his family, here is one who has donated a lot of wealth etc, here is someone who has built Dharamshalas and yet another one who has gone on countless pilgrimages. To do Karam is a natural part of the mind. Actions can get you the world and its objects but to reach God is sheer 'Blessing' - a ' grace', a 'kirpa'. One is united to God Almighty only by HIS grace alone.

Every action separates you.

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥

(ਅੰਗ ੧੩੩)

kirat karam kae veeshurrae
kar kirapaa maelahu raam |

By the actions we have committed, we are separated from You. Please show Your Mercy, and unite us with Yourself, Lord.

The crystal clear pure spiritualism does not depend on 'pure action' rather it depends on the selfless and egoless attitude of the human being who is carrying out the action.

ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ ॥
ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥

(ਅੰਗ ੨੭੪)

karam karath hovai nihakaram |
this baisano kaa niramal dharam |

Performing good deeds, he does not seek rewards.
Spotlessly pure is the religion of such a Vaishnaav;

The egoistic attitude of the doer dirties every action.

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮੈ ਧਰੈ ਗੁਮਾਨੁ ॥
ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ ॥੪੬॥

(ਅੰਗ ੧੪੨੮)

teerath barath ar daan kar man mai dharai gumaan |
Nanak nihafal jaat tih jio kunchar eisanaan |46|

Those who make pilgrimages to sacred shrines, observe ritualistic fasts and make donations to charity while still taking pride in their minds - O Nanak, their actions are useless, like the elephant, who takes a bath, and then rolls in the dust. ||46||

At first, one does the action to satisfy one's ego and then to satisfy the ego one says he is renouncing. Hence the ego sits on the shoulders of renouncement. Actually one has to renounce the thought of renouncement also to attain the higher level of humankind. It is the very nature of the mind to do action. To renounce the thought of renouncement is a very deep and subtle spiritual practice which is indeed a very difficult stage to achieve.

When a human being gets very much tired doing actions continuously and reaching nowhere, he tries to leave all actions. But this is yet another mistake.

When we are able to forget that 'I am the doer', real joy comes to the heart. Completely erasing one's ego brings bliss.

Generally we think that anyone who is not involved in worldly activities is a Saint, but little do we realize that no body can avoid action while living in the world. One can not leave action.

A person may leave his house, now he will make an 'ashram', set up a 'dera'. Some show their house to people, he will show his ashram. He may have abandoned his family and his children, and will get entangled in devotees.

ਕਬੀਰ ਸਿਖ ਸਾਖਾ ਬਹੁਤੇ ਕੀਏ ਕੇਸੋ ਕੀਓ ਨ ਮੀਤੁ ॥
ਚਾਲੇ ਥੇ ਹਰਿ ਮਿਲਨ ਕਉ ਬੀਚੈ ਅਟਕਿਓ ਚੀਤੁ ॥੯੬॥

ਅੰਗ ੧੩੬੯)

kabir sikh sakha bahutae kieae kaeso kiou na meet |
chalae thae har milan ko beechai attakiou cheeth |96|

Kabeer has made many students and disciples, but he has not made God his friend. He set out on a journey to meet the Lord, but his consciousness failed him half-way. ||96||

He has renounced the world, and will make a business

out of religion. He has left behind worldly frictions but now he will creat frictions and differences in Religion.

It is difficult to abandon action (Karam), what we can abandon is the thought that 'I am the doer'. (the ego of doing the action).

We often copy or imitate the actions of the saints whereas we should walk on the foot-steps of the saints i.e. follow his words, teachings and principles.

ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ ॥
ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਹੇ ਧਾਵਹੁ ॥

(ਅੰਗ ੯੩੨)

gur kehiaa saa kaar kamaavahu |
gur kee karanee kaahae dhaavahu |
Do those deeds which the Guru has ordained.
Why are you chasing after the Guru's actions?

Actions are on the top surface only, the teachings and words are from the depth of the heart.

We generally say: what does the saint eat, what does he wear, what time he gets up in the morning, when does he sleep? All our concentration is on his actions.

Swami Mahavir became stark naked. Continuously staying in the forest for twelve years, his clothes became torn and fell off. He became naked. So the people imitated him and started living naked. And because of certain situations, some saints remained without food for days. Hence people started the concept of fasting. This is how the actions of saints were imitated blindly.

My action can change but I may not change. If by action alone one could change, action itself is everything. Their God is very small in front of their actions. Now let us mention something about that which has gained popularity in the religious or spiritual world.

Lot of emphasis has been given on actions. The identification of a saint is his gentle action.

ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ ॥

(ਅੰਗ ੨੯੬)

saadh naam niramal taa kae karam |
He is called a Holy person;

his actions are immaculate and pure

A sadhu has a desire also to always do pure and gentle actions. He asks this alone from God only.

ਦੇਹ ਸਿਵਾ ਬਰ ਮੋਹਿ ਇਹੈ ਸੁਭ ਕਰਮਨ ਤੇ ਕਬਹੂੰ ਨ ਟਰੋਂ ॥

(ਚੰਡੀ ਚਰਿਤ੍ਰ)

daeh sivaa bar mohi eihai
subh karaman tae kabehun na ttaro |

In Budhism people started believing what is right and wrong action on the outward level of the body only, while whatever is perceived and decided on the outward level is not fully correct rather perception is deception. In this world there have been many prophets and saints whose outer actions were not similiar at all and the hard fact is that the believers of these prophets have had fights and differences because of this.

Christ always gave emphasis to bodily service while Prophet Mohammad gave importance to revolutionary attitude. Sri Ram believed more in discipline (Maryada) than any thing else while in Krishan's life there was not an ounce of Maryada. The eloping of Subhadra, decieving Chandrawal, the Cheer Haran episode and of telling Yudishter to tell lies that Asvathama has died etc. ,are no where near truth and Maryada.

Swami Mahavir of Jain Dharam believes in absolute non-violence theory. But Guru Gobind Singh ji advocates that whenever a problem can not be solved amicably with love, peacefully, logically with reason, then to pick up the sword is a Dharam.

ਚੁ ਕਾਰ ਅਜ਼ ਹਮਹ ਹੀਲਤੇ ਦਰ ਗੁਜ਼ਸ਼ਤ ॥
ਹਲਾਲ ਅਸਤ ਬੁਰਦਨ ਬ ਸ਼ਮਸ਼ੀਰ ਦਸਤ ॥ ੨੨॥

(ਜ਼ਫ਼ਰਨਾਮਾ)

ch kaar az hameh heelathae dhar guzashath | halaal asath buradhan b shamasheer dhasath | 22|

When an affair outstrips all machinations;
It is legitimate to grip the hilt of the sword.(22)

Further there are many Saints, Mahatmas, Fakirs etc. whose style of daily life does not match with each other, infact

very different outward actions. Then who is to decide that who is right and who is wrong, what is good and what is bad?

In Islam four marriages are allowed. Every man can legally keep four wives and Mohammed Sahib himself had ten wives. Draupadi has five husbands, yet she is known as a very pious lady in the religious scriptures. Swami Mahavir does not believe in a housholders life style. Mahatma Budh left home and wife to attain salvation. On the other hand Sri Krishan has sixteen thousand Patranis living in different palaces etc.

Due to ignorance, many of the devotees have frictions and quarrels. Candidly speaking, one who has become pure, all his actions and everything of his becomes pure.

ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭਿ ਪਵਿਤੁ ਹਹਿ
ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ ਚੜਿ ਜਾਤੇ ॥
ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ ਪਵਿਤੁ ਹਹਿ
ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਸਾਤੇ ॥
ਜਿਨ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਸੇ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੂ ਪਹਿ ਜਾਤੇ ॥੧੬॥

(ਅੰਗ ੬੪੮)

tin kae turae jeen khurgeer sabh pavit heh
jinee gurmukh sikh saadh sant charr jaatae |
tin kae karam dharam kaaraj sabh pavit heh
jo bolehi har har raam naam har saatae |
jin kai potai punn hai
sae gurmukh sikh guru peh jaatae |16|

All the horses, saddles and horse blankets are sacred, upon which the Gurmukhs, the Sikhs, the Holy and the Saints, mount and ride. All the rituals and Dharmic practices and deeds are sacred, for those who utter the Name of the Lord, Har, Har, the True Name of the Lord. Those Gurmukhs, those Sikhs, who have purity as their treasure, go to their Guru. ||16||

And only that person is pure who has inwardly become actionless. Action is only an outward activity. Akal Purukh (Timeless God) is the Master of all this activity.

ਅਕਰਮ ਹੈਂ ॥ ਅਭਰਮ ਹੈਂ ॥ ੪੧॥

(ਜਾਪ ਸਾਹਿਬ)

akaram hai | abharam hai | 41|

Thou art free from Worldly Actions.
Thou art beyond misapprehensions. (41)

One, who can do action patiently becomes absolutely pure. (Action without ego) one who has become pure, all his doing is pure. One who is impure, he can not be a wellwisher.

An impure man can not do pure action. His actions will be impure. One who is pure, his every thing is pure.

OOO

Contemplation - Knowledge

One state of the mind is called Action. The other state of the mind is Negative thinking and the mind can not stay without thoughts. Physical action after sometime can make a person tired and the needs rest after continuous action but mind does not get tired by thoughts. When the physical body sleeps, mind keeps thinking - dreams are the work of the mind only.

Mind lives in bits and pieces, sometimes it is busy in action, sometimes in thoughts, sometimes in emotions, never quiet. God is a tranquil Light. A broken thing can get absorbed only in a broken thing. To make the mind quite means to go beyond the mind. If the physical body is broken into pieces, it will die but on the other hand mind lives in a broken form only. If the mind is made steady, it will die. Thoughts have their own importance, but only if they are able to give some personal (sublime) experience they are of any use. If the lockers are filled with wealth, one will not be filled with so much ego and pride as one will be filled with deep ego and pride with borrowed thoughts and knowledge. The more one is saturated with borrowed knowledge, the more difficult it becomes to attain personal experience. It is difficult to realize God when one has false notion that one has realized.

Sheikh Saadi, the sufi saint says - Ignorant people grope in darkness, but intellectuals with borrowed knowledge grope in deeper darkness. An ignorant person can sometime understand that he knows nothing but the borrowed knowledge of an intellectual doesn't let him understand that he knows nothing. With borrowed knowledge, a life of implementation can not happen because this sort of knowledge is without a foundation. Such a knowledge doesn't have roots, that is why it is minus the essence of.a practical action oriented life in the true sense. Todays modern schools, colleges, world institutions etc. are giving lot of knowledge but all without a

foundation. That is why with such knowledge life goes on but does not change. If one inherits father's wealth, one can become wealthy, but to become rich and wealthy by earning yourself, it is an altogether different state.

To go through labour pains and have a baby in your lap is a different thing altogether from adopting a baby. With this, a woman doesn't become a mother because not only a child is born, even a mother is born on that day when she delivers. Before the birth of the child, she was known as a woman but after delivering the child she is called a mother. The natural motherly instincts of a mother are not born with adoption of a child. Without going through the nine months pregnancy it is difficult to become a mother in the true sense. If a mother is not born, the birth of an infant is false.

Accumulating knowledge from outside sources can make a man knowledgeable and an intellectual but cannot give him the joy of the soul. This is so because this knowledge has not been born from his own personal experience, it is not an inward knowledge. That is why the purity of heart is not there. Even though his mind is full of thoughts and hypocrisy, he does remain an intellectual - a man of knowledge.

ਹ੍ਰਿਦੈ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ ॥ ਝੂਠੇ ਕਹਾ ਬਿਲੋਵਸਿ ਪਾਨੀ ॥੧॥

(ਅੰਗ ੬੫੬)

hridai kapatt mukh giaanee |
jhoothae kehaa bilovas paanee |1|
In his heart there is deception,
and yet in his mouth are words of wisdom.
You are false - why are you churning water? ||1||

Outwardly accumulated knowledge is like whipping water and that is why 'Annand' (joy) of the soul is not obtained. One is mistaken that one is churning curd and butter will come out if it, but actually one has only whipped water.

ਐਸੋ ਅਚਰਜੁ ਦੇਖਿਓ ਕਬੀਰ ॥
ਦਧਿ ਕੈ ਭੋਲੈ ਬਿਰੋਲੈ ਨੀਰੁ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੩੨੬)

aiso acharaj daekhiou kabeer |
dudh kai bholai birolai neer |1| rehaao |
Kabir has seen such wonders!

Mistaking it for cream, the people are churning water.
||1||Pause||

Today one writes thesis on illiterate saints like Kabir, Ravidas, Namdev etc. Students are doing Ph.D on them as a subject. They do research on them and attain diplomas - why, because these saints possessed personal Experiences. They did not collect borrowed knowledge from outside. They had the sight to see the false and the Truth. Whatever they saw, they spoke and whatever they got to know, they strictly believed in it and preached only that.

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ ॥

(ਅੰਗ ੮੯੪)

santan kee sun saachee saakhee |
so bolehi jo paekhehi aakhee |

Listen to the true story of the Saints.
They speak only of what they see with their eyes.

It is not very difficult to learn Quran by heart. It is just a few days effort of the mind. But to become Quran itself is a difficult thing. To mug up Geeta and become a Pandit is easy but to become the form of Geeta itself is indeed difficult. Hence, it is seen that because one knows a lot of Gurbani by heart, one is called a Giani and given lots of respect but to become a form of Gurbani only is a matter of great tremendous effort and hard work. Gurbani may reside in the throats of many people but only very few can make it reside within their hearts. Rarely a person has the power to do so.

ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ ॥

(ਅੰਗ ੯੨੧)

jin ko nadar karam hovai hiradai tinaa samaanee |

Those who are blessed by the Lord's Glance of Grace -
their hearts are imbued with this Bani.

A part of the mind is always busy in actions. If there is no useful activity, it starts doing futile action. In the same manner if there is no useful knowledge to be accumulated, it starts collecting useless, futile thoughts and these turn into actions. I am a thinking tank, an intellectual - it is just like loading a pile of books on the back of a buffallo. Such is a learned man who is carrying the load of books on his mind, without any personal knowledge.

Elum Chanda Ke Beshtar Khuvani
Gar Amal Ne Dared Tho Nesat Nadani,
Na Mohkak Bavad Na Danesh Mand
Char Paye Beroye Ketabe Chand

(Sheikh Saadi)

Tuje Ketab Se Nahe Phirog Ke Tu
Ketabe Khuva Hai Sahibe Ketab Nahi

(Ustad Zok)

To see yourself in the mirror of thoughts of the saints is indeed to see your ownself. One's thoughts should be absolutely original.

Your thoughts should be the outcome of your own personal experiences. Your thoughts should burst out like springs from the mountain; only then one can be a 'Giani', a learned man in the true sense.

OOO

Devotion

When all the thoughts in the mind become one and are centralized only on one thought, i.e., on consciousness, one reaches the state of 'Bhav'. This is the third state. Very deep connections are formed because of 'Bhav' alone. Bhav breaks the barrier of thoughts. Thoughts always percieve objects and individuals in different (various) forms. In fact people of different schools of thoughts have given various names to Gods.

Ignorant people are unable to think, but 'thinking' people are the ones who see every thing divided. And 'mind' is the third stage in a human being. When a human being is able to cross all barriers of thoughts; reach a state of thoughtlessness, he or she attains a state of 'Bhav'. And all deep connections are on the basis of Bhav. Actions are generally worldly but sometimes actions can be spiritual too. Thoughts can be of the world also but thoughts can be of God too. In the same manner one can have 'Bhav' for the world as well as God too. Or have Bhav for one's guru also. Just like we direct rivers to flow to places where water is required, so also we can divert these three- Karam-Thoughts-Bhav towards the world or towards God. Worldly actions make us progress in the world. Likewise a person who deeply puts his thoughts in the world, becomes a scientist, invents and discovers new new things and lastly when a human being turns all his 'Bhav' towards God, he becomes like God only. When there is no action and no thought, one reaches the state of Bhav. Thinking makes one clever but Bhav makes one innocent. Innocent does not mean foolish but a person who is same inwardly and outwardly. One can attain worldly objects with cleverness, but to attain God one has to be innocent.

ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥

except Laila. This Laila appeared because of Majnu's constant intense imagination. If Majnu would stop his imagination Laila would vanish.

Some people imagine God with intense devotion, (Bhav) then their mind becomes focussed and concentrated. They see Krishna somewhere and Ram somewhere; actually these gods have appeared because of their intense imagination. But if they leave imagining for four days, these forms of Krishna and Ram will also disappear. But one 'Bhave' is true in Nature.

It is absolutely right that where all thoughts disappear in a state of thoughtlessness only 'Bhav' is born. If the thoughts were merely imagined like a dream, the 'Bhav' will also be similiar (like a dream that disappears) but if the thoughts were based on TRUTH, and one was remembering the thoughts to take a gross form; when the thoughts will stop and reach a state of thoughtlessness, the Bhav that will be created will be true. Wherever such a 'Bhav' (devotion) is created or takes birth, he is a true devotee or Bhagat. A Bhagat can do wonders and he is the greatest form of a human being.

ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ ॥

(ਅੰਗ ੮੫੮)

panddith soor shathrapath raajaa
bhagath baraabar aour n koe |
Among the religious scholars, warriors and kings, there is no other equal to the Lord's devotee.

Yog, tapasya, donations, good deeds, etc. are left far being in comparison to a Bhagat.

ਜੋਗੇਨ ਕਿੰ ਜਗੇਨ ਕਿੰ ਦਾਨੇਨ ਕਿੰ ਤਪਸਾ ॥੪॥
ਹਰਿ ਭਗਤ ਨਿਜ ਨਿਹਕੇਵਲਾ ਰਿਦ ਕਰਮਣਾ ਬਚਸਾ ॥

(ਅੰਗ ੫੨੬)

jogaen kin jagaen kin dhaanaen kin thapasaa |4|
har bhagath nij nihakaevalaa
ridh karamanaa bachasaa |

What is the good of practicing Yoga, giving feasts and charity, and practicing penance? ||4|| Worship the immaculate Lord, in thought, word and deed.

When a Karam Yogi gets tired and exhausted completely

from Karams (actions) 'Bhav' (devotion) is born; it emerges by itself. The heart does not become pure by actions, nor by contemplations but when a human being is saturated by intense devotion (Bhav), his heart becomes pure. The intense longing and pinning of heart for God Almighty throws out all garbage from the heart. Round the clock, the longing for God remains in the heart truly. The nature of a person becomes innocent. Only two poeple are purely innocent in this world - one is an infant and the other is a Bhagat. An infant is the same both from inside and outside and so is a Bhagat and that is why he also has the same purity as of an infant. A little child's mind is formless and so also a Bhagat's mind also becomes formless. Guru Arjan Dev ji says that he attained God because of his formless mind.

ਪਾਇਓ ਬਾਲ ਬੁਧਿ ਸੁਖੁ ਰੇ ॥

(ਅੰਗ ੨੧੪)

paaeiou baal budh sukh rae |

Adopting the innocent mind of a child,

I have found peace.

But a child's innocence is on the basis of ignorance. And a Bhagat's innocence has emerged from wise contemplation, knowledge and wisdom. If the child does not get an object of his liking, he starts crying and from his crying one can make out his desire of the object. Even a Bhagat cries when he is full of intense Bhav for God.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੇ ਵਹਿ ਚਲੈ ਜੀਉ ॥੩॥

(ਅੰਗ ੯੪)

ho rehi n sakaa bin dhaekhae preethamaa

mai neer vehae vehi chalai jeeo |3|

I cannot survive without seeing my Beloved.

My eyes are welling up with tears. ||3||

The whole world lives on the basis of Karma (Actions) and thoughts, but a Bhagat rises much above actions and thoughts and that is why a Bhagat becomes a misfit in society and is no match with other human beings.

ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋੜੁ ਕਦੇ ਨ ਆਇਆ ॥

(ਅੰਗ ੧੪੫)

bhagathaa thai saisaareeaa jorr kadhae n aaeiaa |

Between the Lord's devotees and the people of the world, there can never be any true alliance.

And that is why the Bhagats seem slightly mad to the worldly people and the Bhagats on the contrary have compassion for everyone.

It means where God becomes evident - he is a Bhagat and a Bhagat's reach is very far. In the spiritual world a Bhagat possesses the highest status because when he surrenders to the TRUTH he does not become actionless. On the contrary his actions become revolutionary and his thoughts become very powerful. Whereas the 'Bhav' that are all on imagination, makes a man idle and actionless. Majnu used to do no work except remember Laila, Laila all the time even though his Bhav was very intense, but its basis was imagination. On the other hand, the 'Bhav' that comes from truthful contemplation on TRUTH gradually makes the person thoughtless and gives absolute 'Annand' and perfect 'joy' to the heart - it leads him to an Ocean of blissful happiness.

When the mind becomes 'whole' means the mind has died (vanished). And when a person surrenders his actions and thoughts with intense devotion to God, his mind becomes 'whole', i.e., it dies. The union of (Karam) action, thoughts and devotion gives birth to a new life, new thoughts, new actions and an ever-green joy to the heart.

OOO

Astrology

Memories of the past and anxiety of the future are inborn qualities of a human being. What was I earlier and what will I be in future? Every person wants to know this. Philosophers, Psychologists and spiritualists all according to their capabilities have been endeavouring to carry out research on this. Because of different view points, the results of the research were obviously different. Each could reflect only on one aspect of life.

There are numerous spiritual books on astrology depicting forecast. The spiritual beings of our country believe that our past consists of eighty four lacs of previous lives.

What is the beginning and what is the end of every object, every being has been a subject of discussion and research since ages. Science has also contributed its knowledge on this topic. How did the universe came into existence and when did it come? This has been explained both by science and religion in their own ways.

Human mind gets influenced both by the subtle and the gross forms. During winter mind is on a different level and if it is searching heat of summer, the thoughts in the mind change. When it is spring and a beautiful weather, the mind is full of joy and happiness, but when autumn, dry wheather comes, the mind becomes sad and depressed . Every moment the Nature affects the human mind. Hence this life is going on under the influence of various factors. When a man progressed and understood this, he started the research. From where this influence is coming and why?

On full moon night, the waves on the ocean show high tide, water rises to high levels. People staying on the banks of the rivers or oceans move one mile backwards, away from the water. Researchers came to a conclusion that due to the attraction of the Moon, there is a rise in the water level of the

oceans and rivers. Later, gradually they found out that due to the attraction of planets and galaxies, there is rise and fall of water in the oceans.

In a human body there is sixty percent (60%) water, the same percentage of water as the ocean contains. The amount of salt the ocean has, the same amount of salt is in our human body. Hence it was concluded that just like the ocean, a human being also gets influenced and atttracted by the Moon.

And then it was found that on a full Moon night a human being has extra energy and is over active. Lots of fights and quarrels happen on a full Moon night. To avoid all these frictions, people started keeping fasts on these days. If a person is famished and does not eat anything, he will have no energy to fight and moreover his thoughts will be focussed on food. He will forget to fight and quarrel as food will remain in his thoughts because of hunger. The other planets also, specially the nine planets influence the earth too. Study was carried out on how these affect the earth. When the Sun travels from one point to another, that particular day is called 'Sunkranth'. Many seasons change on the earth because of the Sun.

ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥
ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

(ਅੰਗ ੧੨)

sooraj eaeko ruth anaek |
naanak karathae kae kaethae vaes |2|2|
and the various seasons originate from the one sun;
O Nanak, in just the same way, the many forms originate from the Creator. ||2||2||

The earth changes in various ways because of the Sun. A human being is very sensitive, therefore when the earth gets affected and displays different weathers and seasons - all these affect a human being in a very significant manner. Further the planets and stars became very important and people started worshipping them; and this gave birth to a science called Astrology. Calculated Astrology has its basis on the calculations of the planets and stars. According to this, it would be predicted one year in advance that on cetain day the Sun or the Moon would be eclipsed. Predictions of heavy

rainfall, storms, cyclones, earthquakes started; even to the extent of total end of the Universe was predicted many a times. Then gradually predictions pertaining to a human being's life started and this indeed gained a lot of popularity in the whole world though it was started from India. The movement and change of a human life got seriously connected to the movements and changes of stars and planets. According to which stars were rising and which ones were setting when a human child was born, his or her horoscopes were introduced and printed. In this way Astrology became very significant in every aspect of a man's life, so much so that the Indians would not start any new venture or work without consulting the astrologers. Great politicians and kings of ancient times would consult the astrologers for every thing. Even today we see the politicians hovering around the astrologers.

If we see in the light of the 'Gurmat' we come to the conclusion that all these planets and stars are rotating and moving in a disciplined manner introduced by the Supreme Being. And hence everything is in the hands of the Almighty God.

ਭਾਈ ਮਤ ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਕਰੇ ਕਰਾਇਆ ॥
ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਕੋਈ ਲਾਗਿ ਨ ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ ॥

(ਅੰਗ ੧੬੮)

bhaaaee math koee jaanahu kisee kai kish haath hai sabh karae karaaeiaa |
jaraa maraa thaap sirath saap sabh har kai vas hai koee laag n sakai bin har kaa laaeiaa |

O Siblings of Destiny, let none think that they have any power. All act as the Lord causes them to act.

Old age, death, fever, poisons and snakes - everything is in the Hands of the Lord. Nothing can touch anyone without the Lord's Order.

Therefore instead of worshipping these planets and stars, one should worship the Lord God Almighty. And the fruit one gets after praying to HIM and worshiping HIM alone is that one completely surrenders to the WILL of God. One starts loving and finding HIS WILL very sweet all the time.

By worshiping these planets and stars, one can not

change the WILL of God (Our fate). Moreover these are God's creation and creation is not our Master - Our Master is only God.

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥
ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੨)

thoon karathaa sachiaar maiddaa saaee |
jo tho bhaavai soee theesee
jo thoon dhaehi soee ho paaee |1| rehaao |

You are the True Creator, my Lord and Master. Whatever pleases You comes to pass. As You give, so do we receive. ||1||Pause||

The roadside astrologers take advantage of the people who are itching to know their past and future. Reading hands, carrying out palmistry has become their business - a way of making money.

The fact is that they themselves have no knowledge of their own future. They are unaware of the basic truth and are busy predicting dates for Mahaurats, lucky dates for new ventures, weddings etc. Such things only increase the doubts of people.

ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ ॥ ਸਾਹੇ ਊਪਰਿ ਏਕੰਕਾਰੁ ॥

saahaa ganehi n karehi beechaar |
saahae oopar eaekankaar |

You calculate the auspicious days, but you do not understand that the One Creator Lord is above these auspicious days.

***

ਗਣਿ ਗਣਿ ਜੋਤਕੁ ਕਾਂਡੀ ਕੀਨੀ ॥
ਪੜੈ ਸੁਣਾਵੈ ਤਤੁ ਨ ਚੀਨੀ ॥

(ਅੰਗ ੯੦੪)

gan gan jothak kaaddee keenee |
parrai sunaavai thath n cheenee |

Calculating and counting, the astrologer draws the horoscope. He studies it and announces it, but he does not understand reality.

The very famous philosopher of Greece called Socratese believed in astrology in his youth (younger days). But as he

grew old, he lost faith in astrology. There is a popular story regarding him.

On a dark black night he was carrying out his studies on stars and planets and was walking in a field. Suddenly while walking, he fell in a deep well in the fields. An aged lady who was the owner of the fields pulled him out of the well with the help of a rope. On being saved, Socratese thanked the old lady and told him that he was an astrologer to whom many wealthy kings would come to find out about their future, so she could also come to his house, he would tell her about her future. You have done a great favour to me by saving my life, so please give this opportunity to me to serve you in this way. To this the old woman replied, 'O holy man, do not wait for me, for I will not come. You were not even aware of your own future that today you would be falling in a well, what further can you predict for me? This sentence of the old woman hit Socratese very hard and he gave up all his interest in Astrology. Then onwards he started his search for the Truth. Gurbani says that whatever happens has to happen. The day has dawned, it had to dawn; the night has come, it had to come. Birth has taken place, one had to be born. Someone has died, he had to die. Got comforts in life, had to get them, one has got pain in life, had to get it. Someone got profit, had to get it, others got loss, had to get loss.

ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥
ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥

(ਅੰਗ ੨੮੬)

jo hoaa hovath so jaanai |
prabh apanae kaa hukam pashaanai |
They know the past and the present.
They recognize God's Own Command.

Whatever has happened, had to happen as per the 'WILL' of God, so surrender to it and accept it with a smile - there is a lot of love and joy in accepting it. By doing this, one attains an insight; a depth in seeing things as they should be percieved and one also gets the gift of foresight - the power to foresee. For instance one who contemplates in life, can see old age and death in the near future.

The saints and the great spiritual seekers have observed life with a depth that revealed to them that in his past, the

human being was an animal, a bird, a beast but in future a human being has to become a complete Being, i.e., God HIMSELF. After all for how long will a human being be incomplete. He has to become a complete being one day. Only then will be rest in peace. Shams Tabrize, the sufi saint has given us all an insight to how he was born again and again and again in this world.

Baaz aamdu, Baaz Aamdum,
Ta Yaar Ra Mehma Kunum.

In France, a Christian saint by the name of St. Thomas predicted certain things five hundred years ago and they have all come true. The stories during Guru Gobind Singh ji's time have all come true. Forty years ago when it was mentioned that Russia will come to India, people did not believe.

Jab Roos Punjab aavega
Aan Rupae Sear Vikavega.

And today the friendship and policies of Russia have been introduced here. Communism is increasing day by day in our country.

In Bachiter Natak, Guru Gobind Singh ji has mentioned about his previous birth.

Aab mai apni Katha Bakhano
Tap Sadhit Jeh Bidhi Mohe Aano.

With a spiritual insight, many saints have been relating the past and the future incidents of this world.

Even science does predictions about weather, earthquakes, storms, cyclones, etc., but sometimes the predictions don't come true.

So the best thing is to accept what has happened and is happening according to the Will of the Almighty God and keep remembering HIM and thanking HIM - here lies the peace alone for a human being.

jo hoaa hovath so jaanai |
prabh apanae kaa hukam pashaanai |
They know the past and the present.
They recognize God's Own Command.

Energy

There is not much ignorance with regard to objects (creation) in this world. But as for as the Creator is concerned there is total ignorance amongst human beings.

The awareness and discoveries one has regarding objects of creation is far far more than the awareness to discover God - the Creator. The fact is that for ages man has been worshipping objects of creation only; not understanding that objects are God's creation.

ਅਕ੍ਰਿਤਾ ਕ੍ਰਿਤ ਹੈਂ । ਅਮ੍ਰਿਤਾ ਮ੍ਰਿਤ ਹੈਂ ।।੧੭੯।।

(ਜਾਪ ਸਾਹਿਬ)

akrithaa krith hai | amrithaa mrith hai |a|a179|a|a

People worship trees like Pepal (A fig tree), Jund (A kind of jungle tree) and Bohar (Banyan tree), etc. thinking they are gods. Even animals have been worshipped since ages. Even today, cow and snakes are being worshipped.

And sometimes worshipping human beings too, especially after the person had died, worshipping his or her tomb or statues etc. is quite common in the religious world. Though in Islam they don't believe in idol worship, yet we see they worhip makbaras, tombs etc.

Human mind gets influenced by form - whether it is a human form, animal form or vegetation but the fact remains that God Almighty is formless. Since a human being does not have any knowledge of the Formless, he worships his own man-made statues and idols. Man got stuck to the forms of the Prophets and saints who came to the world and started worshipping them only. On the contrary the Prophets and Saints were pointing towards the 'Moon', (God, the Creator). Instead of connecting oneself to the Almighty - the 'Moon', they connected to the finger of the Prophets.

God is a Shakti (an Energy) not a human being. He has no form, hence is Formless.

If we believe 'HIM' to be a human being, all the good and bad qualities of a human being will be connected with him too. A human being takes birth and dies too, so God will also take birth and die, but :-

ਅਜਨਮ ਹੈਂ । ਅਬਰਨ ਹੈਂ... । ।੩੪। ।

(ਜਾਪ ਸਾਹਿਬ)

ajanam hai | abaran hai |

He is beyong birth; never born -

ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ ॥੩॥

(ਅੰਗ ੧੧੩੬)

so mukh jalo jith kehehi thaakur jonee |3|

Let that mouth be burnt, which says that our Lord and Master is subject to birth. ||3||

May the tongue of that person burn, who says God takes birth.

ਭਰਮਿ ਭੂਲੇ ਨਰ ਕਰਤ ਕਚਰਾਇਣ ॥
ਜਨਮ ਮਰਣ ਤੇ ਰਹਤ ਨਾਰਾਇਣ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੧੩੬)

bharam bhoolae nar karath kacharaaein |
janam maran thae rehath naaraaein |1| rehaao |

Deluded and confused by doubt, the mortal practices falsehood. The Lord is beyond birth and death. ||1||Pause||

If we believe that God is a human being, HE can not exit at all times and at all places - Omnipresent and Omnicient. A human being can be present only at one place at one time and he may be living today but would be dead tomorrow. But God is, has been and will be always present at all times (Past Present and Future).

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥

(ਅੰਗ ੪੩੮)

thoon sabhanee thaaee jithai ho jaaee
saachaa sirajanehaar jeeo |

*You are everywhere, wherever I go,
O True Creator Lord.*

God is always there at all times:-

ਕਹੂੰ ਬਰ ਦੇਤ ਕਹੂੰ ਛਲ ਸਿਉ ਛਿਨਾਇ ਲੇਤ

ਸਰਬ ਕਾਲ ਸਰਬ ਠਉਰ ਏਕ ਸੇ ਲਗਤ ਹੋ ॥੧੦॥ ੨੦॥

(ਦਸਮ ਗ੍ਰੰਥ)

kehoon bar dhaeth kehoon shal sio shinaae laeth sarab kaal sarab thour eaek sae lagath ho |10| 20|

Here you grant a blessing, there you snatch such a gift by means of deception; you look the same at all times and in all places. (10)(20)

We will have to attach all activities of a human being to God if we call - him a human being. HE will have to have parents like a human being, have a caste etc; but God is beyond all this:-

ਨ ਤਾਤੈ ਨ ਮਾਤੈ । ਨ ਜਾਤੈ ਨ ਪਾਤੈ ।।੧੪੮।।

(ਜਾਪ ਸਾਹਿਬ)

n thaathai n maathai | n jaathai n paathai |a|a148|a|a

He does not have physical body and he has not taken birth.

ਨਮਸਤੰ ਅਕਾਏ । ਨਮਸਤੰ ਅਜਾਏ ।।੩।।

(ਜਾਪ ਸਾਹਿਬ)

namasathan akaaeae | namasathan ajaaeae |3|

He is beyong form, beyond beauty, beyong caste, class, creed, colour and yet very beautiful.

ਅਰੂਪ ਹੈਂ ॥ ਅਨੂਪ ਹੈਂ ॥

(ਜਾਪ ਸਾਹਿਬ)

aroop hai | anoop hai |

Thou art Complexion less. Thou art Matchless.

***

ਚਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ।
ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਉ ਕਹਿ ਨ ਸਕਤ ਕਿਹ ।

(ਜਾਪ ਸਾਹਿਬ)

chakr chihan ar baran jaath ar paath nehin jih |a
roop rang ar raekh bhaekh kooo kehi n sakath kih |a

Moulana Rumi says that 'I do not know who You are, what are You but whatever You are, You are Everything.

Mun Na Danum Tau Ki Hasti
Pur, Her Chi Hasti Tau Aast

If we believe God to be a human being another major

factor comes in. Human being has two forms - Man and woman (Gender). Then we will have to choose one out of the two. We will have to decide whether God is a Man or a Woman. In the whole world people are worshipping him either as a Man or as a Woman. Even in our country people are worshipping him in different forms - male & female. Devi and Devtas like Naina Devi, Durga Devi, Kali Devi, Laxmi Devi, Sarswati Devi, Vaishno Devi, Parbati Devi - all these Devis are being worshipped.

In some places Shiv ling is being worshipped. While in other places Estri ling is being worshipped, for instance in Gauhati (Assam) in Kumukhia Devi Mandir Estri ling puja is carried out.

Gurbani tells us that God is not a Man or a Woman, HE is beyond gender.

ਸੁੰਨ ਮੰਡਲ ਇਕੁ ਜੋਗੀ ਬੈਸੇ ॥ ਨਾਰਿ ਨ ਪੁਰਖੁ ਕਹਹੁ ਕੋਊ ਕੈਸੇ ॥

(ਅੰਗ ੬੮੫)

sunn manddal eik jogee baisae |
naar n purakh kehahu kooo kaisae |

The Yogi, the Primal Lord, sits within the celestial sphere of deepest samaadhi. He is not male, and He is not female; how can anyone describe Him?

HE is no one's husband and he has no wife.

ਕਿਸੁ ਤੂੰ ਪੁਰਖੁ ਜੋਰੂ ਕਉਣ ਕਹੀਐ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ॥੨॥

(ਅੰਗ ੩੫੦)

kis thoon purakh joroo koun keheeai
sarab niranthar rav rehiaa |2|

Whose Husband are You? Who is Your wife?
You are subtly diffused and pervading in all. ||2||

He is present in the form of 'Light' in a man, woman and every object of this world.

ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਰਹੇ ਲਿਵ ਲਾਈ ॥ ਸੁਰਿ ਨਰ ਨਾਥ ਸਚੇ ਸਰਣਾਈ ॥੪॥

(ਅੰਗ ੬੮੫)

thribhavan joth rehae liv laaee |
sur nar naath sachae saranaaee |4|

The three worlds continue to center their attention on His Light. The silent sages and the Yogic masters seek the Sanctuary of the True Lord. ||4||

He is one Light; one brightness. And HE is present in each and every thing. On constant practice of HIS Name when one reaches the climax of attainment, along with the grace of the Guru when one gets a glimpse of Akal Purukh (God) one sees only 'Light' - a Noor beyond words.

ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ ॥੧॥

(ਅੰਗ ੨੦੦)

naam japath kott soor oujaaraa
binasai bharam andhaeraa |1|

Chanting the Naam, the Name of the Lord, the light of millions of suns shines forth, and the darkness of doubt is dispelled. ||1||

HE is the Truth, HE is the Light of Lights. HE is consciousness and full of 'joy' (Annand). Guru Nanak Dev ji says:-

ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥

(ਜਪੁ ਜੀ ਸਾਹਿਬ)

sath suhaan sadhaa man chaao |
He is Beautiful, True and Eternally Joyful.

He is Truth, intensely beautiful; always in high spirits, blooming with joy (Annand).

HE is a great Energy (Shakti) and is Omnipresent, therefore wherever one worships HIM or remembers HIM, HE becomes evident - shows HIS Light.

ਜਿਥੈ ਹਰਿ ਆਰਾਧੀਐ ਤਿਥੈ ਹਰਿ ਮਿਤੁ ਸਹਾਈ ॥

(ਅੰਗ ੨੩੩)

jithai har aaraadheeai thithai har mith sehaaee |
Wherever the Lord is worshipped in adoration,
there the Lord becomes one's friend and helper.

Only who is present everywhere all the time can help us:-

thoon sabhanee thaaee jithai ho jaaee
saachaa sirajanehaar jeeo |

***

ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦ ॥੧॥

(ਅੰਗ ੮੪)

jih dhir dhaekhaa thih dhir moujoodh |1|
Wherever I look, there I see God's Presence. ||1||

As more and more knowledge and awareness will dawn regarding God Almighty, one will become aware that God is

not an individual but an Energy (Shakti). He will basically be Formless. Forms will only seem like HIS shadows:-

ਮਹਾ ਮਾਇਆ ਤਾ ਕੀ ਹੈ ਛਾਇਆ ॥

(ਅੰਗ ੮੬੮)

mehaa maaeiaa thaa kee hai shaaeiaa |

The great Maya is only His shadow.

Pilgrimage

The banks of a river from where we cross are known as 'Teerath'. The place from where one crosses the ocean is called a teerath. This chapter unfolds the fact how the word teerath took birth.

All the 'teeraths' have been made by saints. At some places a saint or a prophet was born, at some place a saint left his body or yet at another place; he or she carried out intense prayers and meditations. In such places when the devotees come and carry out the singing of Bhajans prayers, welfare works, community kitchens etc. the sanctity of these places increases. Spiritual vibrations are deeply created which affect all the people who visit these places and they naturally get attracted towards God.

Generally the teeraths are in hilly or mountain areas, or on the banks of rivers or sarovars. The natural surroundings of these places are so very beautiful that they inspire the devotees to make efforts to have a glimpse of God. But if the aspirants stop coming and Bhajan, prayers are not carried out, instead only action - oriented rituals are carried out, gradually the spiritual vibrations fade away and the teerath remains only for its name sake.

In earlier days, when people had less desires and needs and led a simple life, after middle age he or she used to go on pilgrimages; infact from the religious point of view, it was considered essential to go on 'teerath' after completing one's family duties and responsibilities to find God. This is clear that it is only the saints, prophets and holy souls who gave birth to 'teeraths' for they are all related to them in some way or the other.

Since all the places of pilgrimage are a contribution of holy souls, Talwandi, the birth place of Guru Nanak Dev ji, is called Nanakana Sahib now. And Patliputra is known as Patna

Saheb because of Guru Gobind Singh's birth and finally when he left his body in a place called Nanded, it turned into Hazur Saheb.

Sri Govindwal is singing the glory of the works of Guru Amar Dass ji.

ਗੋਬਿੰਦ ਵਾਲੁ ਗੋਬਿੰਦ ਪੁਰੀ ਸਮ ਜਲ੍ਨ ਤੀਰਿ ਬਿਪਾਸ ਬਨਾਯਉ ॥

(ਅੰਗ ੧੪੦੦)

gobindh vaal gobindh puree sam
jalaan theer bipaas banaayo |
Goindwal is the City of God,
built on the bank of the Beas River.

Guru Ram Dass is the originator of one of the greatest pilgrimage place. 'Hail, Sri Guru Ram Dass ji!' Guru Arjan Dev ji made Tarantaran as a teerath. The sixth Guru, Guru Hargobind Saheb was born in Vadali, a small village. Today it is turned into Vadali Saheb. The seventh Guru stepped into a place which is today called Keeratpur Saheb ji. Guru Harkishan ji turned a king's place (Bangla) into Bangla Saheb and today thousands of people visit this place of pilgrimage to get peace of mind and good health.

Tyagmal surrendered and sacrificed himself at the feet of his Guru, and the place where he did so is called Baba Bakala Saheb; and when he sacrified his body for the sake of Dharam (Religion), is today called Sees Ganj Saheb Gurdwara.

The Guru who gave 'Annand' to everyone turned a place into 'Anandpur'.

The sanctity of a place of pilgrimage is because of the presence of an holy soul there, so it is not the teerath, but the devotee of God Almighty who is great; because of him, the place has become a 'teerath'.

ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਉਦਾਸੁ ॥
ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ ॥੩॥੪੨॥

(ਅੰਗ ੩੩੧)

kehi kabeer ho bhaeiaa oudhaas |
theerath baddaa k har kaa dhaas |3|42|
Says Kabeer, I have become depressed;
is the sacred shrine of pilgrimage greater,
or the slave of the Lord? ||3||42||

Water and dust are affected the maximum from shabad kirtan, meditation, contemplation on God's name etc. The vibrations that are created by singing the glory of God in the form of Bhajans and kirtan, very powerfully influence water and dust around that area. It has such an immense affect on water that it becomes holy water (amrit) and the dust around becomes so pure that by putting it on one's forehead one is filled with the light of Divine knowledge. Where a saints sits and meditates on the 'Guru Shabad' (Word of God) and gets completely obsorbed in the all powerful Supreme Being, there the dust of his feet becomes so pure that a million Ganges can be sacrificed to attain that dust.

ਚਰਣੋਦਕੁ ਹੋਇ ਸੁਰਸਰੀ ਤਜਿ ਬੈਕੁੰਠ ਧਰਤਿ ਵਿਚਿ ਆਈ॥
ਨਉ ਸੈ ਨਦੀ ਨੜਿੰਨਵੈ ਅਠਸਠਿ ਤੀਰਥਿ ਅੰਗਿ ਸਮਾਈ॥
ਤਿਹੁ ਲੋਈ ਪਰਵਾਣੁ ਹੈ ਮਹਾਦੇਵ ਲੈ ਸੀਸ ਚੜ੍ਹਾਈ॥
ਦੇਵੀ ਦੇਵ ਸਰੇਵਦੇ ਜੈ ਜੈ ਕਾਰ ਵਡੀ ਵਡਿਆਈ॥
ਸਣੁ ਗੰਗਾ ਬੈਕੁੰਠ ਲਖ ਲਖ ਬੈਕੁੰਠ ਨਾਥਿ ਲਿਵ ਲਾਈ॥
ਸਾਧੂ ਧੂੜਿ ਦੁਲੰਭ ਹੈ ਸਾਧਸੰਗਤਿ ਸਤਿਗੁਰੁ ਸਰਣਾਈ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵਾਰ ੨੩ ਪਉੜੀ ੪)

ਚਰਨ ਕਵਲ ਦਲ ਕੀਮ ਨ ਪਾਈ ॥੪॥

charanodak hoe sursaree
taj baikunth dharat vich aaee|
no sai nadhee narrinnavai
athasath theerath ang samaaee|
tihu loee paravaan hai
mehaadaev lai sees charraaee|
daevee daev saraevadae
jai jai kaar vaddee vaddiaaee|
san gangaa baikunth lakh
lakh baikunth naath liv laaee|
saadhu dhoorr dhulanbh hai
saadhasangath sathigur saranaaee|
charan kaval dhal keem n paaee |4|

Ganges, the wash of the Lords' feet, left heavens and came down to earth. Nine hundred ninety nine rivers and sixty eight pilgrimage centres merged in it. In all the three worlds, it is accepted as authentic and Mahadev (Siva) has borne it on his head. Gods and goddesses all worship it and

hail its greatness. Myriads of heavens and the master of heavens including the Ganges, absorbed in meditation declare that the dust of the feet of sadhu is rare and is obtainable only by coming under the shelter of the True Guru Value of even the one petal of the lotus feet is beyond assessment.(4)

Gobind's name is actually Ganga Jal.

ਗੰਗਾ ਜਲੁ ਗੁਰ ਗੋਬਿੰਦ ਨਾਮ ॥
ਜੋ ਸਿਮਰੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ
ਪੀਵਤ ਬਹੁੜਿ ਨ ਜੋਨਿ ਭ੍ਰਮਾਮ ॥੧॥ ਰਹਾਉ ॥

gangaa jal gur gobindh naam |
jo simarai this kee gath hovai peevath bahurr n jon bhramaam |1| rehaao |

The Naam, the Name of the Lord of the Universe, is the holy water of the Ganges. Whoever meditates on it, is saved; drinking it in, the mortal does not wander in reincarnation again. ||1||Pause||

Bhai Nand Lal ji expresses his one and the only desire, i.e., 'make me, O God, the dust of that road from where a lover of God who is absorbed in the Almighty Supreme Being, passes by, so that I also become eligible enough, to put the mud of his feet on my forehead.

Shabad Kurban Khak Rahe Sangat,
Dil Goya Humi Bus Aarzoo Karad.

The vibrations created by singing the 'Name' of God (Naam Bani) affect water more than dust. Water is very sensitive and subtle, it absorbs the vibrations very fast and very deeply. When five pyaras recite the 'Bani' looking intensely at the water, the water changes into 'Amrit' (Ambrosia) because it absorbs all the strong vibrations created while the Gubani is being recited.

In the whole world, there is only one tank of holy water (Sarovar) where the Gurbani is being recited round the clock. Hence in Amritsar the Golden Temple is the only one of its kind where the glory of God is being sung all the twenty four hours of day and night.

The poet, Guwal once said that I can sacrifice Elysium (Baikunth) for the sake of the Golden Temple because in

Elysium (Baikunth) there is only a kumbh of Amrit (Ambrosia) but here there is a Sarovar of Amrit and this is the temple of the Guru, of Hari Himself.

'Raje Sur Uha Te Eha Sadhu Sur Raje Sada,
Sudha Hai Uha Te Eha Sudha Sur Daras Hai.
Paan Keyae Vak Hoth Amar Su Mur Hu Ke,
Jeevan Mukth Yea Sub ko Paras Hai,
Guval Kav Yogin Ko Durlabh Kahe Hai Voh
Yogi Bhogi Doon Ko Hoth Eha Harash Hai.
Uha Hari Mandir Eha Hari Guru Mandir.
Yate Gur Pur Sir Pur Te Saras Hai.

Amritsar is the name of Godly meditation, Intense Bhakti Bhav - Longing for the Supreme Being and singing the glory of God Almighty.

ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਿਫਤੀ ਦਾ ਘਰੁ ॥੨੮॥

(ਅੰਗ ੧੪੧੨)

anmrith sar sifathee dhaa ghar |28|

a pool of ambrosial nectar, the home of praise. ||28||

Looking at its pure vibrations, environment, and the round the clock echoes of Gurbani, singing the Glory of God, it has been said:-

ਡਿਠੇ ਸਭੇ ਥਾਵ ਨਹੀ ਤੁਧੁ ਜੇਹਿਆ ॥
ਬਧੋਹੁ ਪੁਰਖਿ ਬਿਧਾਤੈ ਤਾਂ ਤੂ ਸੋਹਿਆ ॥

(ਅੰਗ ੧੩੬੨)

ddithae sabhae thaav nehee thudh jaehiaa |
badhohu purakh bidhaathai thaa thoo sohiaa |

I have seen all places, but none can compare to You. The Primal Lord, the Architect of Destiny, has established You; thus You are adorned and embellished.

The physical body's presence is there because of the breaths. A pilgrimage is intact because of the Glory of God, Shabads of Gurbani being sung there all the twenty four hours. Many a places of pilgrimage have faded away and died today because no Shabads of Gurbani are recited there anymore. So one gets no motivation of spiritual life from these places now. The life of a place of pilgrimage is entirely based on singing the glory of God's name there.

Where there is life, there is danger too. What danger a

dead place, a tomb or a dead man can have? A living person only has the danger of death, of disease, of facing problems, hurdles etc. A dead person has no such danger. Flowers are in danger not the thorns. A lit up lamp has danger, the lamp that is not li,t what danger it can have?

Therefore the human beings, flowers, lamps, places of pilgrimage, the more they are shinning with life, the more danger they are facing. Harmandir Sahib ji was attacked again and again. Time and again some people tried to abolish it, but the lamp which is lit up more and more by the Air itself, who can blow off that lamp?

Phanoos, Bun Ke Jis Ki Hifazat Hava Kare,
Vo Shama Kub Bhuje Jise Roshan Khuda Kare.

With the grace of the God Almighty, the divine Shakti which is constantly present there because of singing the Naam of the Supreme Being. Due to this, Sri Harmandir Sahib ji will always remain as a place of pilgrimage - a bridge which will always help people to cross the dreadful river of life. This is so because there is the divine hand of God in the making of this pilgrimage.

The name of Gobind is such that the moment it touches the water, it turns it into holy water - Amrit (Ambrosia).

It is very common amongst people to preserve Amrit in bottles, to drink it, to wash eyes with it etc. The name of 'God' creates very subtle vibrations and only very subtle vibrations can touch water and change it into Amrit.

OOO

Miracles

In the spiritual world often miracles are spoken about. It has been believed that miracles are a strong indication of being spiritual - any thing that can not be performed by a normal human being is called a miracle (Kramat). The entire spiritual and moral History is full of stories of miracles. It is very true that God is a Mighty Power (Shakti), so any one who gets attached to this Mighty Powerful Shakti cannot remain weak - he or she too becomes powerful.

If one again and again repeats a 'Mantra' in the correct way, one attains a power which is called Mantra Sidhi; but this does not purify the heart. If one recite these mantras with a certain desire or desires, one can certainly attain a Sidhi power, but this even a person with an impure heart can accomplish. Instances like certain desire or desires, one can certainly attain a Sidhi Power. Instances like curing people and to get your purpose fulfilled are all a sign of attaining Sidhi power through Jaap of Mantras.

The Sidhs tries to influence Sri Guru Nanak Dev ji with their Sidhi Power. They displayed many miracles to him and thought that he could be fooled like a little child. Once gave him a vesel and told him to fill water in it from the nearby river and filled the river with jems and pearls. Sri Guru Nanak Dev ji returned with the empty vessel, saying there is no water in the river.

Sidhi Mano Becharaya Kiv Darshan Eh Leve Bala,
Aisa Jogi Kli Meh Humre Panth Kare Ujaiala,
Khapar Dita Nath Ji Pani Bhara Leven Uth Chala,
Baba Aya Pania Dithe Ratan Jawahar Lala,
Satguru Aram Agadh Purakh Kare Jhale Guru Di Jhala,
Phir Aya Gur Nath Ji Pani Thour Nahi Vus Tala,

Shabad Jiti Sidh Mundli Kitos Aapna Panth Nirala,
Kaljug Nanak Naam Sukhala.

(Bhai Gurdas ji vaar 1 pauri 31)

In todays world some Sidh persons are trying to show miracles like taking out ashes from the hair or wrist watches etc. A few centuries ago some diseases were treated by the Jaap of Mantras.

Small pox and high fever were cured by the Jaap of some specific mantras. The sting of scorpious or snakes were also removed by certain mantras. The mantra which removed the poison of a snake bite was called 'Garri mantra'.

Guru Arjan Dev ji says in one of his Bani that with 'Garri' mantra a snake is made toothless. But rare is a saint who can remove the snake of Ego.

ਦਸਨ ਬਿਹੂਨ ਭੁਯੰਗੰ ਮੰਤ੍ਰੰ ਗਾਰੁੜੀ ਨਿਵਾਰੰ ॥
ਬ੍ਯਾਧਿ ਉਪਾੜਣ ਸੰਤੰ ॥ ਨਾਨਕ ਲਬਧ ਕਰਮਣਹ ॥੧੬॥

(ਅੰਗ ੧੩੬੧)

dhasan bihoon bhuyangan
manthran gaarurree nivaaran |
baadh oupaarran santhan |
naanak labadh karamaneh |16|

The snake-charmer, by his spell, neutralizes the poison and leaves the snake without fangs. Just so, the Saints remove suffering; O Nanak, they are found by good karma. ||16||

For tooth ache and for many other diseases and physical body pain, there are specific mantras. A person who is able to master a mantra is called a Mantri. For each disease there is a different mantra and to master a single mantra, it takes years of hardwork and repetition of the mantra. Sometimes the whole life is put at stake to master these mantras.

On the other hand, the 'Name' of God Almighty is the master of all the mantras;

ਨਮੋ ਮੰਤ੍ਰ ਮੰਤ੍ਰੰ । ਨਮੋ ਜੰਤ੍ਰ ਜੰਤ੍ਰੰ ।

(ਜਾਪ ਸਾਹਿਬ)

namo manthr manthrang | namo janthr janthrang |

To be able to walk on the water, to be able to eat fire, to be able to prolong one's life for many years, to be able to

become very tiny and fly in the air. There were some of the Sidhis, people were able to attain. And people would worship such Sidh personalities. But, Sri Guru Gobind Singh ji calls a person as 'Gangari', who can walk on water. A type of water animal. It is not wise to waste one half of the life to master these Sidhis:

ਜਲ ਕੇ ਤਰੱਈਆ ਕੋ ਗੰਗੇਰੀ ਸੀ ਕਹਿਤ ਜਗ।
ਆਗ ਕੇ ਭਛਯਾ ਸੋ ਚਕੋਰ ਸਮ ਜਾਨੀਐ।

(ਪਾਤਸ਼ਾਹੀ ੧੦)

Jal Ke Tariya Ko Gangari Si Kehat Jug,
Aag Ke Bacheya So Chokor Sum Janeyea.

Even though one can become very tiny and subtle and fly in the air with the Sidhi Power, one can not attain peace of mind without the 'Name' of God Almighty.

ਪਰਮਾਣੋ ਪਰਜੰਤ ਆਕਾਸਹ ਦੀਪ ਲੋਅ ਸਿਖੰਡਣਹ ॥
ਗਛੇਣ ਨੈਣ ਭਾਰੇਣ ਨਾਨਕ ਬਿਨਾ ਸਾਧੂ ਨ ਸਿਧ੍ਹਤੇ ॥੨॥

(ਅੰਗ ੧੩੬੧)

paramaano parajanth aakaaseh dheep loa sikhanddaneh |
gashaen nain bhaaraen naanak binaa saadhoo n sidhaathae |2|

Even if the mortal could reduce himself to the size of an atom, and shoot through the ethers, worlds and realms in the blink of an eye, O Nanak, without the Holy Saint, he shall

Akal Purakh (God) is a very powerful Energy (Shakti), by constantly remembering HIM with every breath, i., e., inhale and exhale one is able to attain HIM; this is the biggest miracle of miracles. This is truly a Sidhi - a Karamat.

ਸਾ ਸਿਧਿ ਸਾ ਕਰਮਾਤਿ ਹੈ ਅਚਿੰਤੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ ॥

(ਅੰਗ ੬੫੦)

saa sidh saa karamaath hai achinth karae jis dhaath |

That alone is spirituality, and that alone is miraculous power, which the Carefree Lord spontaneously bestows.

The abundance and Aura of 'Naam Simran' remembrance of God's Name is unique and unparallel in this world. And of course all other Sidhis are a servant to this 'Naam'.

ਮੁਕਤਿ ਜੁਗਤਿ ਨਾਵੈ ਦੀ ਦਾਸੀ ॥੫॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

mukath jugath naavai dhee dhaasee |5|

Liberation and the technique of attaining it are the servants of the name of the Lord.(5)

ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥

(ਅੰਗ ੬੪੯)

nav nidhee athaareh sidhee pichhai lageeaa firehi
jo har hiradhai sadhaa vasaae |

The nine treasures and the eighteen spiritual powers of the Siddhas follow him, who keeps the Lord enshrined in his heart.

At Sumer Mountain, the Yogies questioned Sri Guru Nanak Dev ji that which Energy has brought you to this mountain. There are such dangerous valleys and steep mountains on the way, how did you climb up? Then Guru ji explained the glory of singing God's Name which brought him here on Sumer Mountain. He further elaborated and said 'Naam' is the highest of all.

ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥

oochae oupar oochaa naao |

Highest of the High, above all is His Name.

***

ਬਾਬੇ ਡਿਠੀ ਪਿਰਥਮੀ ਨਵੇ ਖੰਡਿ ਜਿਥੈ ਤਕਿ ਆਹੀ॥
ਫਿਰਿ ਜਾਇ ਚੜਿਆ ਸੁਮੇਰ ਪਰ ਸਿਧ ਮੰਡਲੀ ਦ੍ਰਿਸਟੀ ਆਈ॥
ਚਉਰਾਸੀਹ ਸਿਧ ਗੋਰਖਾਦਿ ਮਨਿ ਅੰਦਰਿ ਗਣਤੀ ਵਰਤਾਈ॥
ਸਿਧ ਪੁਛਣਿ ਸੁਣਿ ਬਾਲਿਆ ਕਉਣ ਸਕਤਿ ਤੁਹਿ ਏਥੇ ਲਿਆਈ॥
ਹਉ ਜਪਿਆ ਪਰਮੇਸਰੋ ਭਾਉ ਭਗਤਿ ਸੰਗਿ ਤਾੜੀ ਲਾਈ॥
ਆਖਣਿ ਸਿਧ ਸੁਣਿ ਬਾਲਿਆ ਅਪਣਾ ਨਾਉ ਤੁਮ ਦੇਹੁ ਬਤਾਈ ॥
ਬਾਬਾ ਆਖੇ ਨਾਥ ਜੀ ਨਾਨਕ ਨਾਮ ਜਪੇ ਗਤਿ ਪਾਈ॥
ਨੀਚ ਕਹਾਇ ਊਚ ਘਰ ਆਈ ॥੨੮॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵਾਰ ੧ ਪਉੜੀ ੨੮)

baabae ddithee pirathamee navae khandd jithai thak aahee| fir jaae charriaa sumaer par sidh manddalee dhrisattee aaee| chouraaseeh sidh gorakhaadh man andhar ganathee varathaaee| sidh pushan sun baaliaa

koun sakath thuhi eaethae liaaee|
ho japiaa paramaesaro
bhaao bhagath sang thaarree laaee|
aakhan sidh sun baaliaa
apanaa naao thum dhaehu bathaaee |
baabaa aakhae naath jee
naanak naam japae gath paaee|
neech kehaae ooch ghar aaee |28|

Baba Nanak visualized all the expansive nine divisions of the earth. Then he climbed up to the Sumer mountain where he came across a group of Siddhs. The mind of the eighty four Siddhs and Gorakh filled with surprise and doubts. Siddhs asked (Guru Nanak), "O young boy! Which power brought you here?" Guru Nanak replied that for coming to this place "I have remembered the Lord with loving Devotion and meditated upon Him deeply". Siddhs said, "O young man, tell us your name". Baba replied, "O respected *Nath! This Nanak has attained this position through remembrance of the name of the Lord". By calling himself lowly, one attains the high position.(28)*

With the grace of 'Naam', Guru ji travelled far and wide in the nine rigions of the earth.

The great spiritual poet Bhagat Santokh Singh has beautifully explained the various episodes of grace of Guru ji. Sri Guru Nanak Dev ji travels just like a Mighty King with all his pomp and show and kindly glory. He keeps different types of weapons with him to reform or destroy the evil doers and the sinners. He carries the flag of Bhakti. The auspicious singing of God's glory in the form of 'Ruhani Kirtan' pervades his travelling. He carries the sword of spiritual Godly Knowledge. How to live one's life. Such is a the 'bow' he carries. The numberless examples, similies, he possesses are the 'arrows' for the 'bow'. But where he comes across a stubborn, stone like character, he uses Sidhis and performs miracles to show the power of 'Naam' of God Almighity. Such are the missiles he uses. For instance, turning the bitter rethas (fruit) sweet, just with a hand stopping the mighty stone thrown by Vali Kandhari (till now the five fingers {Panja} sign is evident

on the stone). Now this place is called 'Panja Sahib ji' (in Pakistan). Once he destroyed the pride of the witch of Dacca who practised witchcraft. These are only a few of the exmples.

Dig Vijay Het Saaz Bedi Kul Keth Dul,
Chale Dul Dulbe Ko Dalan Debaraya,
Bhagat Ke Keth Put Prem Ke Smath kar,
Keerat Nisane Gherano Ghan Bhariya,
Gyan Ko Kharag Dhar Jugat Kaman Ker,
Nana Drishtant Leen Chhali Mukh Dhariya,
Jahan Did Kot Taha Kramat To Sung,
Dhay Ke Madan Deen Mile Ar Hasriya

(Gur Partap Suraj Granth)

The divine Sidhi or power which one attains with 'Naam Simran' is used by the saints only for spiritual purposes. (to increase one's Faith in God.)

On the other hand the Sidhi Power, some people are able to attain by reciting counstantly some mantras, are used for vested interests. This sort of a power can be attained by this Sidhi Power and make people worship them; thus misguiding them in the name of Religion. Raj Pootan became the Raj Guru of the king (Zar) of Russia. He had the power of numerous Sidhis and often misused them. People started hating religion in Russia because of Ras Pootan. Since he used his power of Sidhis for personal vested interests, people got an aversion. He was one of the main factors for making people non-believers of God. If the heart is not pure and people acquire this sidhi power; they will surely misuse it. Gurmat looks down upon such hollow Sidhi power attained by parrot-like recitation of Mantras.

ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ ॥

(ਅੰਗ ੫੯੩)

ridh sidh sabh mohu hai naam n vasai man aae |

Riches and the supernatural spiritual powers of the Siddhas are all emotional attachments;
through them, the Naam, the Name of the Lord, does not come to dwell in the mind

Guru Har Rai ji disowned his son, Baba Ram Rai for carrying out miracles. Because he showed Kramats (miracles) to please the Mughal King and increased his own vanity.

'Naam' is a Sidhi with which one becomes humble and selfless and spreads the name and glory of God selflessly.

In the court of Bhadur Shah when the Sayyad asked Sri Guru Gobind Singh ji to show some Kramat (miracles), some miracle, then Guru ji said 'you want to see a Kramat?

The Kramat resides in Bhadur Shah's mantra. One word from him and he can pass an order to kill a person or save a person. Thousands are willing and ready to carry out the order he passes. Is not this a Kramat?

Mare Bakshe Der Bsreena
Tis Mukh Hei Lakh Azmat Peena.

On hearing this, Sayyad replied this is Bhadur Shah's Kramat, which is your Kramat? Then Guru ji took out one gold dinar from his pocket and said, 'This is also a Kramat. The entire, world's movement depends on this.

Pikh Dinar Jo Hath Hamare
Eh Azmat Laho Duti Bechare
Sun Sayyad Bolayo Tuj Mon,
Tum Hei Kramat Hai Kaun?

Sayyad says this second Kramat (miracle) is of wealth. Show me your Kramat? Then Guru ji took out his sword. Pin drop silence was there in the court on seeing this gesture of Guru ji. People became pale with fear. Guru ji announced in a loud voice, ' This is also a Kramat.' Now if you say, I shall show you the Kramat of this sword. People shuddered with fright and so did Sayyad. With folded hands he said to Guru ji; I was just joking with you.

Sun Satgur Samsheer Nekasi
Sub Hei Chata Saman Prakasi
Tat Chhin Badan Peeth Hoye Gaya
Lochan Samukh Na Karte Bhai
Tej Depat Yeh Mukh Te Keh,
Eh Bhi Kramat Ek Eh.

Since all your Kramats are insignificant in front of this one Kramat of the sword, I shall bestow upon my Khalsa (pure one) the gift of this Kramat.

Unity

The cure or remedy of all worldly conflicts, strifes and pain and sorrows is Unity. In the world of philosophers and thinkers, it is believed that the remedy to all economic, social and political problems is Unity. Politics should be the same in the entire world. But such thinking is only outwardly, there is no firm foundation to such views. The whole world is divided due to diversity in every field.

One wave is different than the other. One tree is different than the other tree. Each leaf is different.

Each flower is original. Each river is different though the Ocean is one. Every human being has his own identity due to different features, colour, form, voice etc. Therefore each person is different than the other. Thousands of children are being born every day and thousands have lived and died but each individual brought his own original identity.

ਮੇਰੈ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥
ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ਉਪਾਇਆ ॥

(ਅੰਗ ੧੦੫੬)

maerai prabh saachai eik khael rachaaeiaa |
koe na kis hee jaehaa oupaaeiaa |
My True Lord God has staged a play.
He has created no one like anyone else.

The creator doesn't repeat in his Creation and this is why He is known as ever New.

ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੬੬੦)

saahib maeraa neeth navaa
sadhaa sadhaa dhaathaar |1| rehaao |
My Lord and Master is forever new;
He is the Giver, forever and ever. ||1||Pause||

Whatever comes from HIM, is always new, but the basic

of all these diverse creations is only that ONE and only ONE. Ocean is one, waves are countless. Sun is one, rays are numerous. God is one, but the worlds created by HIM are numberless. HE is the One in the play of the many.

ਅਨੇਕ ਹੈਂ ॥ ਫਿਰਿ ਏਕ ਹੈਂ ॥ ੪੩॥

(ਜਾਪੁ ਸਾਹਿਬ)

anaek hai | fir eaek hai | 43|

Though Thou hast many forms yet art but One.(43)

Diversity is the gambol of the Creator. Waves are fun and floric of Ocean. The whole game of Diversity is the refuge of the One.

ਏਕ ਮੂਰਤਿ ਅਨੇਕ ਦਰਸਨ ਕੀਨ ਰੂਪ ਅਨੇਕ ॥
ਖੇਲ ਖੇਲ ਅਖੇਲ ਖੇਲਨ ਅੰਤ ਕੋ ਫਿਰਿ ਏਕ ॥ ੮੧॥

eaek moorath anaek dharasan keen roop anaek |
khael khael akhael khaelan anth ko fir eaek | 81|

Thou hast One unique Form but Thou emerges manifold by assuming Numerous manifestations.Thou Plays the Wonderful Acts, then Thou Terminates those marvellous Plays and Finally Remains as Formless One. (81)

To find Him in the diversity of this big universe is called spiritualism. It is indeed very difficult to percieve the whole universe as one but if we get truly connected to the ONE God, these diversity seems as a form of that 'ONE', we love it then and get bewildered, dumb founded completely, and then He comes to the mind again and again and yet again. Angels, devils, ghosts, Hindu, Muslims all are 'You' and 'You' alone. Somewhere You are the knower of the Puranas, and some where You are the Hafiz of Quran. At places You are in the form of a virtue, a quality and somewhere You are aloof from all qualities, beyond every thing.

ਕਹੂੰ ਜੱਛ ਗੰਧ੍ਰਬ ਉਰਗ ਕਹੂੰ ਬਿਦਿਆ ਧਰ,
ਕਹੂੰ ਭਏ ਕਿੰਨਰ ਪਿਸਾਚ ਕਹੂੰ ਪ੍ਰੇਤ ਹੋ॥
ਕਹੂੰ ਹੁਇ ਕੈ ਹਿੰਦੂਆ ਗਾਇਤ੍ਰੀ ਕੋ ਗੁਪਤ ਜਪਿਓ
ਕਹੂੰ ਹੁਇ ਕੈ ਤੁਰਕਾ ਪੁਕਾਰੇ ਬਾਂਗ ਦੇਤ ਹੋ ॥
ਕਹੂੰ ਕੋਕ ਕਾਬ ਹੁਇ ਕੈ ਪੁਰਾਨ ਕੋ ਪੜਤ ਮਤ
ਕਤਹੂੰ ਕੁਰਾਨ ਕੋ ਨਿਦਾਨ ਜਾਨ ਲੇਤ ਹੋ ॥

ਕਹੂੰ ਬੇਦ ਰੀਤ ਕਹੂੰ ਤਾ ਸਿਉ ਬਿਪ੍ਰੀਤ
ਕਹੂੰ ਤ੍ਰਿਗੁਨ ਅਤੀਤ ਕਹੂੰ ਸੁਰਗੁਨ ਸਮੇਤ ਹੋ ॥

kehun juchh gandharab ourg kehoon bidiadhar
kehoon bhaiai kinar pisach kehoon preit ho |
kehun hue kai hindhooaa gaaeithree ko gupath japiou
kehoon hue kai thurakaa pukaarae baag dhaeth ho |
kehun kok kaab hue kai puraan ko parrath math katharoon
kuraan ko nidhaan jaan laeth ho |
kehun baedh reeth kehun bidhiaa kee pratheeth kehun
neeth ao aneeth kehoooon juaalaa see jagath ho |

O Lord! Somewhere Thou art Yaksha, Gandharva, Sheshanaga and Vidyadhar and somewhere Thou becomest Kinnar, Pishacha and Preta. Somewhere in the garb of a Hindu, You secretly repeat Gayatri (Hindu's Sacred Incantation), elsewhere, in the guise of a Muslim, you loudly call others out for reading namaz (to say prayers). *Somewhere being a poet thou recitest the Pauranic wisdom and somewhere Thou recitest the Pauranic wisdom and somewhere Thou comprehendest the essence of Quran.* Somewhere, having examined Koka's sex treatise, you study the creeds of Purana (Mythical Hindu records), elsewhere you reckon Quran to be the ultimate one. *Somewhere Thou workest in accordance with Vedic rites and somewhere Thou art quite opposed to it; somewhere Thou art without three modes of maya and somewhere Thou hast all godly attributes.1.11.*

Though the politicians advocate the principle of unity and say there is peace and joy in unity but unfortunately even in their own parties they are unable to maintain unity. And neither can they tolerate unity in other parties because one experiences unity only when one gets united to the Almighty God. Unless one is in union with HIM one can not get the knowledge of God or His glimpse and therefore it is all hypocrisy and a pretence to talk about unity. It is simply betraying yourself and others. That is why a politician can never bring unity in his life and neither can he ever experience

it. On the contrary he sees the world always divided, always in opposition - all this is a game of politics. Till a human being is not united with the eternal Light, he will always remain divided and divide others also. And this will become his nature. Because of such people, the world is divided. Only when one gets united with the Eternal Being, one gets the knowledge of the eternal Light. The slogan of unity is a dirty game of the politicians.

As long as a human being is not united to God, his heart cannot become pure and therefore whatever an impure man does or says, will be impure. Only when one gets the knowledge of that 'ONE', one becomes pure.

ਏਕ ਵਸਤੁ ਬੁਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥
ਬਿਨੁ ਬੂਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ ॥੪॥

(ਅੰਗ ੩੨੪)

eaek vasath boojhehi thaa hovehi paak |
bin boojhae thoon sadhaa naapaak |4|

If you could understand even one thing, then you would be pure. Without understanding, you shall be forever impure. ||4||

The moment one does continuous Simran (Remembrance) of God's name, one becomes pure and holy. To such a person, the whole world seems the form of God only. Such a person listens to One. He sings glory of the One. While he is awake during the day his mind and heart feel the presence of the One, but even during the night in his sleep and dreams he is united to the 'One'. The 'Bhats' praising Guru Amardas ji say that 'O Guru ji' at the age of seventy one you realized God, and got united to 'HIM' for ever.

ਤੈ ਪਢਿਅਉ ਇਕੁ ਮਨਿ ਧਰਿਅਉ ਇਕੁ ਕਰਿ ਇਕੁ ਪਛਾਣਿਓ ॥
ਨਯਣਿ ਬਯਣਿ ਮੁਹਿ ਇਕੁ ਇਕੁ ਦੁਹੁ ਠਾਂਇ ਨ ਜਾਣਿਓ ॥
ਸੁਪਨਿ ਇਕੁ ਪਰਤਖਿ ਇਕੁ ਇਕਸ ਮਹਿ ਲੀਣਉ ॥
ਤੀਸ ਇਕੁ ਅਰੁ ਪੰਜਿ ਸਿਧੁ ਪੈਤੀਸ ਨ ਖੀਣਉ ॥
ਇਕਹੁ ਜਿ ਲਾਖੁ ਲਖਹੁ ਅਲਖੁ ਹੈ ਇਕੁ ਇਕੁ ਕਰਿ ਵਰਨਿਅਉ ॥
ਗੁਰ ਅਮਰਦਾਸ ਜਾਲਪੁ ਭਣੈ ਤੂ ਇਕੁ ਲੋੜਹਿ ਇਕੁ ਮੰਨਿਅਉ ॥੩॥੧੨॥

thai patiao eik man dhariao eik kar eik pashaaniou |
nayan bayan muhi eik eik dhuhu thaae n jaaniou |
supan eik parathakh eik eikas mehi leeno |

thees eik ar panj sidh paithees n kheeno |
eikahu j laakh lakhahu alakh hai eik eik kar varaniao |
gur amaradhaas jaalap bhanai
thoo eik lorrehi eik manniao |3|12|

You read about the One Lord, and enshrine Him in Your mind; You realize the One and Only Lord. With Your eyes and the words You speak, You dwell upon the One Lord; You do not know any other place of rest. You know the One Lord while dreaming, and the One Lord while awake. You are absorbed in the One. At the age of seventy-one, You began to march towards the Indestructible Lord. The One Lord, who takes hundreds of thousands of forms, cannot be seen. He can only be described as One. So speaks Jaalap: O Guru Amar Daas, You long for the One Lord, and believe in the One Lord alone. ||3||12||

The Gurbani of Sri Guru Granth Sahib ji commences with Eik (ONE). The first Braham Word that came out from Guru Nanak Dev ji's throat was Eik and the whole of Gurbani recited in Sri Guru Granth Sahib ji is an elaboration of the word 'EiK'.

Without understanding and without being in union with the 'One', a human being will always remain impure. Vices like hatred, ego and jealousy reside in him. Only when he comprehends and understands that 'One', he becomes pure and holy.

eaek vasath boojhehi thaa hovehi paak |
bin boojhae thoon sadhaa naapaak |4|

OOO

Vaed - Muneeshar - Saint

Knowledge of world is more significant than the world itself; because due to the knowledge the world is known and its various aspects come to the forefront. The very existence of God, HIS presence, HIS formless form, HIS qualities; all these come to limelight because of knowledge. The entire progress of humanity is based on knowledge and even the greatness of a human being is because of knowledge that he has acquired.

Nidra, Aalas, Bhog, Bha, Eh Pasu Pukakh Saman
Narak Gyan Nij Adhikta Gyan Bina Pasu Jaan.

The animals couldn't progress in life because they are devoid of knowledge and so a human being, who is devoid of knowledge, is just like an animal.

Knowledge, of course, is spread far and wide in many spheres. It is not only the Sun but each tiny particle of sand contains tremendous secrets hidden in it.

Each leaf of a tree is hiding many secrets behind its existence. There are countless universes and countless suns. After knowing their existence to gather knowledge about them is like climbing upon a very steep and perilous mountain. First we have to get the knowledge of the existence of a thing and then have to acquire knowledge about it.

There are many many Suns. After knowing this fact we have to carry out research as to what is Sun? From where has it come, what are its qualities etc. There is a lot to find out and know about things, but our life is too short to have knowledge of everything. One may spend the entire life span on collecting knowledge but the information gathered is not more than a drop of water from the Ocean. So it is clear now that there is enough to find out about. But it is very necessary to have knowledge of three spheres. If one doesn't have this

three fold knowledge, one will always feel the emptiness and hollowness of life.

1.Knowledge of Body (Physical)
2.Knowledge of Mind.
3.Knowledge of Soul

A person who has knowledge of Body, is called a Doctor. And a person who has knowledge of the mind, is known as a Psychologist or Psychotherapist and finally a person, who has knowledge of the Soul, is called a Saint.

The doctor has knowledge of each and every nerve of the physical body. He knows about the anatomy of the body. Why the body falls sick and how the sickness can be treated and cured. He has complete knowledge of the body, the diseases and their preventions and cure.

ਰੋਗੁ ਦਾਰੂ ਦੋਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ ॥

(ਅੰਗ ੧੪੮)

rog dhaaroo dhovai bujhai thaa vaidh sujaan |

If someone understands both the disease and the medicine, only then is he a wise physician.

People give respect to doctors in the world. And at the time of illnes, after God one remembers these doctors only. The doctor understands the working of the physical body, is able to guide people with his knowledge of what diet to take, what exercises to do to maintain a good healthy body. Since ancient times people with knowledge of the body were exceptional and considered great.

In earlier days, the Dhanmantris and Lukman's were able to tell the disease of a person by merely looking at his or her forehead. Looking at the pulse, tongue, eyes or any other body parts, a person who was able to diagnose the disease, was called a Ved. And in human life it is very necessary to have knowledge of this kind because many people have no knowledge at all of their own physical bodies.

After the physical body comes the mind. This is very subtle. Body is gross and therefore to gather information about the body, the study is also in gross (concrete) form. But since

the mind is very subtle, the ways to accumulate knowledge about it are also very subtle. It is an art. Therefore the person who has such knowledge is called a Psycologist or Psycotherapist or a Psychiatrist.

The doctor sees the body and diagnosis the disease to treat it but a Psychiatrist or Psychologist read the mind to treat the patient. Mind is an Ocean of thoughts. And in an Ocean, everyday whirlpools come. Every day ups and downs come in the mind. On seeing those whirlpools and Ocean, a Psychiatrist is able to find out the causes of the disease in the person. He observes the up and down of the numerous thoughts running in the mind. Greed is a thought, Anger is also a thought and so are attachments, ego and sexual urges. Now which thought will take the form of action and how much of that action, it is difficult to comprehend. To keep a discipline on these thoughts and control upon them, is the discipline of the mind. When one learns the art of differentiating these thoughts - which ones should be accepted and which ones should be ignored, one becomes the master of one's mind.

ਮਨ ਕੀ ਪਤ੍ਰੀ ਵਾਚਣੀ ਸੁਖੀ ਹੂ ਸੁਖੁ ਸਾਰੁ ॥

(ਅੰਗ ੧੦੯੩)

man kee pathree vaachanee sukhee hoo sukh saar |

To read the horoscope of the mind,
is the most sublime joyful peace.

After the Body and Mind, to develop the knowledge of the soul is the objective of a human life. Soul is still more finer, subtler than the mind. It is light, saturated with Nectar and total (Annand) bliss.

A Brahmgyani has the complete knowledge of the soul and round the clock, twenty four hours of the day and night he lives in awareness of the soul. So such a saintly person is the highest form of a human being. A doctor does not have knowledge of the mind, and a Phychiatrist does not have knowledge of the Soul - but a Saint who has knowledge of the Soul is a doctor also and a Psychiatrist or Psychologist also.

A saint knows and is aware of the actions of the physical body. He understands the nature of the mind also. Every human being has a future but a Saint has no future because

he has attained and found the climax of human life, he had reached the top.

Therefore the person who has knowledge of physical body we call him a doctor, one who knows about the Mind, we call him a Psychiatrist and one who has knowledge about the Soul, is a Saint. A person who is none of these, his coming to the earth is quite futile, he lives at the animal level.

A doctor has knowledge of the body so is healthy as far as the physical health is concerned. A Psychiatrist or Phychologist knows the function of the mind, so he remains free from the mental diseases. But because a Saint reaches the peak of knowledge, remains free of Physical and mental diseases plus he is a lover of God and the Almighty takes care of him.

ਰੋਗ ਸੋਗ ਦੁਖ ਜਰਾ ਮਰਾ ਹਰਿ ਜਨਹਿ ਨਹੀ ਨਿਕਟਾਨੀ ॥

(ਅੰਗ ੭੧੧)

rog sog dhukh jaraa maraa
har janehi nehee nikattaanee |

Disease, sorrow, pain, old age and death do not even approach the humble servant of the Lord.

OOO

A perfect Human Being

Life is a search of completeness. Every human being whether intentionally or unintentionally is endeavouring to find out how to become 'Whole' - a complete human being. Because the mind of a human being is more awake and aware, he feels uncomfortable and restless because of his incompleteness. All his running around in this world is because of his search for completeness.

A human child is born incomplete. It has feet but cannot walk. Has hands but no strength to hold things. Has a tongue but cannot speak, has no teeth, has a mind that is not developed as yet, so cannot think. Therefore he or she is born incomplete and because of this there is a motivation to find how to become complete. The physical body reaches maturity (of growing) at the age of forty.

ਚਾਲੀਸੀ ਪੁਰੁ ਹੋਇ ਪਚਾਸੀ ਪਗੁ ਖਿਸੈ ਸਠੀ ਕੇ ਬੋਢੇਪਾ ਆਵੈ ॥

(ਅੰਗੁ ੧੩੮)

chaaleesee pur hoe pachaasee
pag khisai sathee kae botaepaa aavai |

At forty, he is full of life; at fifty, his foot slips,
and at sixty, old age is upon him.

At forty years of age, a person has fully grown physically. Nothing new will grow in a human body after forty. This is in fact the climax of the physical body and from now onwards the graph will go downwards.

But a human being is not only a physical 'body', he or she has a 'mind' also and until the mind reaches its perfection, one is not satisfied. On the contrary because of the incomplete nature of the mind, one feels very restless and dissatisfied with life. Since ancient times, in India people have been in search why mind does not reach perfection though the body comes to an end.

Whatever a human being achieves or does in this world, he or she has ultimately always felt incomplete. It is true that a wealthy person feels more dissatisfied and incomplete than a poor person because a poor person has yet a hope that when he becomes rich, may be he will feel complete and fully satisfied. This desire may satisfy him and console him for a short time but eventually this cannot satisfy him for ever. Even after attaining all the wealth, he realizes that the feeling of incompleteness still exists. Some great personalities have done great works, but nothing seems to make them feel complete.

ਕਰਿ ਕਰਿ ਥਾਕੇ ਵਡੇ ਵਡੇਰੇ ॥
ਕਿਨ ਹੀ ਨ ਕੀਏ ਕਾਜ ਮਾਇਆ ਪੂਰੇ ॥

(ਅੰਗ ੮੮੯)

kar kar thaakae vaddae vaddaerae |
kin hee n keeeae kaaj maaeiaa poorae |

Even the greatest of the great worked and worked until they were exhausted. None of them ever accomplished the tasks of Maya.

He was born incomplete and died incomplete - this is called losing the battle of life. Mind is satisfied only when it becomes complete. Only then can we say a human being has reached the stage of (Puranta) perfection. Such a person can only be called 'Puran Purukh'.

The mind gets fully satisfied only on the day a person finds the Puran and HE is God HIMSELF - the Akal Purukh.

ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥
ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥੧॥

(ਅੰਗ ੨੯੫)

pooraa prabh aaraadhiaa pooraa jaa kaa naao |
naanak pooraa paaeiaa poorae kae gun gaao |1|

I worship and adore the Perfect Lord God. Perfect is His Name. O Nanak, I have obtained the Perfect One; I sing the Glorious Praises of the Perfect Lord. ||1||

When one connects oneself to a rich man one does not become rich and when one praises an artist, one does not become an artist. But when one praises God or connects oneself to God, one becomes like God himself, i.e., becomes Puran, Complete.

Some one has become Puran, how does one recognize such a human being? Guru Arjan Dev ji has given some attributes; on seeing these one can make out as to who has reached the stage of Puranta or completeness.

For instance on seeing a weak and withered face, one comes to know that he is famished and very hungry and when we see a joyous smiling face, we can make out that he is happy from within. If the body is shivering, one knows that the person is feeling cold.

On seeing a warm body one knows that the person has fever. From the style of walking and the glow on the face, one can make out that the person is very rich and wealthy.

In a similiar manner, one seeing certain attributes, one can come to knew that the person is a Puran Purukh, a saint, a Brahmgyani.

Guru Arjan Dev ji has defined six attributes in a human being. Any one who possesses these six qualities, becomes a 'Puran Purukh' - his journey of life is completed and successful. The purpose of life has been achieved and life is blessed. Guru ji says:-

ਖਟ ਲਖ੍ਯ੍ਣ ਪੂਰਨੰ ਪੁਰਖਹ ਨਾਨਕ ਨਾਮ ਸਾਧ ਸ੍ਵਜਨਹ ॥੪੦॥

khatt lakhaan pooranan purakheh
naanak naam saadh savajaneh |40|

Whoever has these six qualities,
O Nanak, is called a Holy friend. ||40||

So we have to contemplate on these six qualities which have been written by Guru Arjan Dev ji in Sanskrit language. The Shalok is like this:-

ਮੰਤ੍ਰੰ ਰਾਮ ਰਾਮ ਨਾਮੰ ਧ੍ਯ੍ਯਾਨੰ ਸਰਬਤ੍ਰ ਪੂਰਨਹ ॥
ਗ੍ਯ੍ਯਾਨੰ ਸਮ ਦੁਖ ਸੁਖੰ ਜੁਗਤਿ ਨਿਰਮਲ ਨਿਰਵੈਰਣਹ ॥
ਦਯਾਲੰ ਸਰਬਤ੍ਰ ਜੀਆ ਪੰਚ ਦੋਖ ਬਿਵਰਜਿਤਹ ॥
ਭੋਜਨੰ ਗੋਪਾਲ ਕੀਰਤਨੰ ਅਲਪ ਮਾਯਾ ਜਲ ਕਮਲ ਰਹਤਹ ॥
ਉਪਦੇਸੰ ਸਮ ਮਿਤ੍ਰ ਸਤ੍ਰਹ ਭਗਵੰਤ ਭਗਤਿ ਭਾਵਨੀ ॥
ਪਰ ਨਿੰਦਾ ਨਹ ਸ੍ਰੋਤਿ ਸ੍ਰਵਣੰ ਆਪੁ ਤ੍ਯ੍ਯਾਗਿ ਸਗਲ ਰੇਣੁਕਹ ॥
ਖਟ ਲਖ੍ਯ੍ਣ ਪੂਰਨੰ ਪੁਰਖਹ ਨਾਨਕ ਨਾਮ ਸਾਧ ਸ੍ਵਜਨਹ ॥੪੦॥

manthran raam raam naaman
dhaanan sarabathr pooraneh |
gaanan sam dhukh sukhan

jugath niramal niravairaneh |
dhayaalan sarabathr jeeaa
panch dhokh bivarajitheh |
bhojanan gopaal keerathanan
alap maayaa jal kamal rehatheh |
oupadhaesan sam mithr sathreh
bhagavanth bhagath bhaavanee |
par nindhaa neh sroth sravanan
aap thiaag sagal raenukeh |
khatt lakhaan pooranan purakheh
naanak naam saadh savajaneh |40|

Through the Mantra of the Name of the Lord, Raam, Raam, one meditates on the All-pervading Lord. Those who have the wisdom to look alike upon pleasure and pain, live the immaculate lifestyle, free of vengeance. They are kind to all beings; they have overpowered the five thieves. They take the Kirtan of the Lord's Praise as their food; they remain untouched by Maya, like the lotus in the water. They share the Teachings with friend and enemy alike; they love the devotional worship of God. They do not listen to slander; renouncing self-conceit, they become the dust of all. Whoever has these six qualities, O Nanak, is called a Holy friend. ||40||

The first and foremost quality of a Puran Purakh is that the name of God (Mantra) will be residing all the time on his tongue and he will have his hundred percent concentration on that Mantra. It will be not mechanical, parrot like recitation. Secondly joy and sorrow will be same for him. He will face them in the same stride - no difference for him.

He will have total knowledge that every joy is followed by sorrow. There is nothing separate that exists in this world. Each and every thing is joined with another. Every birth is attached to death. Profit and loss go hand in hand; joys and sorrows follow each other. Laughter and crying go together, beauty with ugliness, respect with disrespect etc. are generally seen existing side by side in this world. We can not ask only for one, the other automatically follows:-

ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗੈ ਆਵੈ ॥
ਸੋ ਸੁਖੁ ਹਮਹੁ ਨ ਮਾਂਗਿਆ ਭਾਵੈ ॥੧॥

(ਅੰਗ ੩੩੦)

sukh maagath dhukh aagai aavai |
so sukh hamahu n maagiaa bhaavai |1|
People beg for pleasure, but pain comes instead.
I would rather not beg for that pleasure. ||1||

If we want to measure someone's sorrow, we can measure his joys. If a human being has lots of joys, his sorrows will come in the same proportion. Only God Almighty is all in all by HIMSELF, the world is full of duality.

The third attribute of Puran Purukh is that his compassion is for every one. He knows that the same light is in everyone which is in his own heart. His love and compassion is as vast as the sky, under which every one comes excluding none. If a person has intense compassion, he or she cannot hurt anyone and thus such a person remains free of sins. The fourth attribute is that uttering God's name, remembering HIM, singing HIS glory, listening to Kirtan etc. will be his food and nourishment. Whatever energy one gets from food, he will acquire from singing the glory of God.

It is true that an unhappy person eats a lot, he feels hollow from within so tries to satisfy his hunger again and again with food items.

When a person is happy, he or she feels less hungry. There is a wedding of an only child of the parents. The mother requests every guest to eat and enjoy food etc. but when someone tells her to eat too, she smilingly says she is not at all hungry. The fact is that she is so very happy and joyous from within that she is fully satiated. Happiness had made her condition such. Happiness does not let you feel weak. This is only a worldly happiness and a temporary one which does not let a person feel hungry for sometime; and when, one, gets true, intense happiness from the 'Name of God', obviously one does not feel hungry. Such a person feels all the time satiated and satisfied from within - a joy which he or she cannot express.

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

(ਅੰਗ ੯੧੭)

saach naam adhaar maeraa
jin bhukhaa sabh gavaaeeaa |

*The True Name is my only support;
it satisfies all hunger.*

That is why a Puran Purakh's food is either God's Name or spiritual knowledge.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨ ॥

(ਅੰਗ ੨੭੩)

breham giaanee kaa bhojan giaan |

*Spiritual wisdom is the food
of the God-conscious being.*

When God's name becomes his food, then he remains in the world like a lotus flower in the water - detached from everything.

The fifth attribute is that his teaching will be one and the same for everyone; he will have risen high above from the thought of a friend or a foe and his prayers to God almighty would be very intense, overflowing with emotions and earnestness.

And the sixth attribute is that he will never feel good on listening to any criticism or negative comment of others. Only a proud person feels good on listening to the weaknesses or errors of others; for then his own status becomes higher when someone is revealing negative qualities of others or comparing others. Actually the happiness one gets on listening to criticism of others is like massaging one's own ego; getting a feeling of superiority when others are made to look small, one gets a higher platform and becomes superior to them. The more egoistic a person is, the more he will look down upon others.

A Puran Purukh does not listen to any criticism of others because he has won over his self. He considers himself the dust of other people's feet, he has attained the height of humility. He is not the burden of any ones head. He is humble to the core of his heart. This is the sixth attribute of a complete human being.

Seeing these qualities one can come to a conclusion that so and so is Puran Purukh. He has lived life fully and is familiar with the 'Art of life' in its true sense. He has lived in complete bliss and Annand.

khatt lakhaan pooranan purakheh
naanak naam saadh savajaneh |40|

Only such an individual who possesses the above mentioned qualities can be called a saint, a sadhu and only such Puran Purukhs can help others and motivate them to reach the height of humanity; thus fulfilling the real purpose of life.

OOO

Rare

A human being gets influenced and highly impressed by whatever he considers as 'Rare', whether it is a rare 'object' or a rare 'personality'; and then he tries his best to get it. The question is not that an object or a personality is rare and exclusive. The point is that an individual has to decide that. Is fame a rare thing or is it a trivial thing and can be put aside. Generally a human being makes a wrong choice. What is trivial and insignificant he considers it as rare; and what is truly rare, he takes it as trivial and unimportant. Elaborating on this point, Kabir Dass ji says:-

ਨੰੀਬੁ ਭਇਓ ਆਂਬੁ ਆਂਬੁ ਭਇਓ ਨੰੀਬਾ ਕੇਲਾ ਪਾਕਾ ਝਾਰਿ ॥
ਨਾਲੀਏਰ ਫਲੁ ਸੇਬਰਿ ਪਾਕਾ ਮੂਰਖ ਮੁਗਧ ਗਵਾਰ ॥੧॥

(ਅੰਗ ੯੭੨)

naneeb bhaeiou aab aab bhaeiou naneebaa
kaelaa paakaa jhaar |
naaleeeaer fal saebar paakaa
moorakh mugadh gavaar |1|

He thinks that the bitter nimm fruit is a mango, and the mango is a bitter nimm. He imagines the ripe banana on the thorny bush. He thinks that the ripe coconut hangs on the barren simmal tree; what a stupid, idiotic fool he is! ||1||

He relishes the bitter fruit of Neem (maragosa tree) mistaking it for sweet mangoes and throws away the delicious sweet mangoes thinking them to be the bitter fruits of Neem (maragosa tree).

He mistakes the ripe fruit as bitter fruits of the wild bushes and eats the bitter fruits thinking them to be ripe bananas. Similarly, he mistakes the Simal tree (Bombax)'s tasteless fruit as sweet coconut and eats it and mistakes the coconut as Simal fruit and abandons it.

Thus Kabir ji has very beautifully given examples and described the low intelligence of most of the people. Such foolishness is widely observed in ninety percent of the human beings. The objects and people under whose influence a human beng is passing his span of life, are not the true 'essence' of life - they are only the needs of his life.

The maximum influence is of wealth and beauty on a human mind. The love of wealth makes him or her greedy and greed makes him steal and accumulate wealth by hook or crook. And when he gets influenced and carried away by beauty, he loses his character and moral values and gets entangled in the lusty web. Wealth and beauty are his needs, but a human being has given them so much importance as if they are his life-line. He gives them importance at the cost of his own life and prestige also. He gets so absorbed in the pleasure of senses that he loses the battle of life. In other words he gambles the precious human life for the sake of the sensual pleasures. Guru Arjan Dev ji explains to the people and says - what is priceless and rare you are abandoning and leaving and what is insignificant and a temporary need only, you are collecting and giving it all the importance and craving for it. To become a master of wealth, beauty and sensual pleasures, is not a rare or priceless thing. Infact one who is living in the pleasure of the senses, in comfort and luxuries, is known as an Inder.

ਨਚ ਦੁਰਲਭੰ ਧਨੰ ਰੂਪੰ ਨਚ ਦੁਰਲਭੰ ਸ੍ਵਰਗ ਰਾਜਨਹ ॥
ਨਚ ਦੁਰਲਭੰ ਭੋਜਨੰ ਬਿੰਜਨੰ ਨਚ ਦੁਰਲਭੰ ਸ੍ਵਛ ਅੰਬਰਹ ॥
ਨਚ ਦੁਹਲਭੰ ਸੁਤ ਮਿਤ੍ਰ ਭ੍ਰਾਤ ਬਾਂਧਵ ਨਚ ਦੁਰਲਭੰ ਬਨਿਤਾ ਬਿਲਾਸਹ ॥
ਨਚ ਦੁਰਲਭੰ ਬਿਦਿਆ ਪ੍ਰਬੀਣੰ ਨਚ ਦੁਰਲਭੰ ਚਤੁਰ ਚੰਚਲਹ ॥
ਦੁਰਲਭੰ ਏਕ ਭਗਵਾਨ ਨਾਮਹ ਨਾਨਕ ਲਬਧ੍ਯ੍ਯਿੰ ਸਾਧਸੰਗਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭੰ ॥੩੫॥

(ਅੰਗ ੧੩੫੭)

nach dhuralabhang dhanang roopang
nach dhuralabhang savarag raajaneh |
nach dhuralabhang bhojanan binjanang
nach dhuralabhang savash anbareh |
nach dhuralabhan suth mithr bhraath baadhav
nach dhuralabhang banithaa bilaaseh |
nach dhuralabhang bidhiaa prabeenang

nach dhuralabhang chathur chanchaleh |
dhuralabhang eaek bhagavaan naameh Nanak labadhng
saadhasang kirapaa prabhang |35|

Wealth and beauty are not so difficult to obtain. Paradise and royal power are not so difficult to obtain. Foods and delicacies are not so difficult to obtain. Elegant clothes are not so difficuilt to obtain. Children, friends, siblings and relatives are not so difficult to obtain. The pleasures of woman are not so difficult to obtain. Knowledge and wisdom are not so difficult to obtain. Cleverness and trickery are not so difficult to obtain.Only the Naam, the Name of the Lord, is difficult to obtain. O Nanak, it is only obtained by God's Grace, in the Saadh Sangat, the Company of the Holy. ||35||

After wealth, beauty and power, a peson gets influenced by food, clothing etc. He gets obsessed with good, delicious and tasty food and expensive colourful clothes. Therefore most of the time his thoughts are focussed on food and clothes, only.

Most of the time, a human being lives under the influence of children, friends and relatives. A wife stays under the spell of her husband and vice versa. They are obsessed with each other and perish at each others hands. These were only worldly requirements and necessities but these are all considered as the basic essence of life itself, as if these are the only purpose of human life. All this is just like planning to build a marble palace on the foundation of sand. Similarly each one of us has tried to construct life's beautiful castle on the flimsy and the remaining energy we spend on accumulating worldly, materialistic knowledge and education and gather frivolous information of the world. A human being is ruled and highly influenced by the cleverness of education. Once when one becomes the slave to all this, he loses the true essence of human existence and is deprived from reaching the aim of human life in its true sense. Then, the question arises what is that 'rare' thing to be achieved and how can one attain it. What are the means to achieve it.

ਦੁਰਲਭੰ ਏਕ ਭਗਵਾਨ ਨਾਮਹ
ਨਾਨਕ ਲਬਧਿੰ ਸਾਧਸੰਗਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭੰ ॥੩੫॥

(ਅੰਗ ੧੩੫੭)

Durlabhang eaek bhagvaan naameh
Nanak labadheang sadhasang kirapa prabhang |35|

Rare is God's name. Indeed very rare! Is it so? Yes, one will know this from Guru when one goes and sits in holy congregations (Sadh Sangat). Here he or she will listen to the singing of the glory of God's name. Then on hearing the significance of God's 'Name' he will get highly influenced and will repeat that name over and over again and increase his or her desire to attain God's Name. Without getting impressed a human being will never ask for it. But gradually when he sits in a 'Sadh Sangat' and gets influenced and there prays intensely and earnestly, he is blessed by God. The grace falls upon him.

ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਭ ਦਾਨੁ ॥ ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ ॥
(ਅੰਗ ੨੮੯)

jaachak jan jaachai prabh dhaan |
kar kirapaa dhaevahu har naam |
I am a beggar; I beg for this gift from You:
please, by Your Mercy, Lord, give me Your Name.

And when the grace of God Almighty falls upon him, life is filled with the sweet Nectar of God's Name. Blessed is such life - the rarest of the rare thing is attained and the life reaches its climax, becomes great and the journey of life is successfully completed.

OOO

Religion and Politics

The basis of human life is humanity. This is the very foundation of human existence. To go below the level of humanity one will reach the level of animals. What is humanity?

To live in ones own nature. To carry out each and every action in one's own human nature. Never to go against one's own human nature since it is natural for a human being.

When a person is living in his or her own human nature, then he or she is living a moral life. This is morality.

Every individual has an intense desire to be happy and comfortable. I should always have all the comforts and be at peace. This thought is in every human being's mind. When a person thinks like this for others also; then he should contemplate on the thought that if I cannot give this to others, at least I should not be a hinderance in their way.

The true nature of a human being is not to give pain or hurt others, in fact to help them to get happiness, comfort and peace of mind. A person, who lives in this true human nature, is called a spiritual, moralistic person. Such a person is living according to the morals and principles of human life.

There was a time when highly spiritual people were respected and worshipped. To live in one's own original human nature is morality and to go against it is immorality. An immoral person is in pain himself and imparts pain and sorrow to others also. And because of such sad, sorrowful and immoral personalities the social structure too is shaken up and gets disturbed.

Candidly speaking morality means walking in the world with 'open eyes'. The basic quality of morality is knowledge (spiritual) and this, spiritual knowledge is the Inner Eye - the 'Third Eye'. To walk in this world with the support of the 'Thirt

Eye' is true morality. On the other hand, politics is like walking like a blind man with the support of a stick. When a human being loses his or her original human nautre, then he needs the support of a walking stick. Since ages, people of both categories have been living; and that is why Dharam niti and Raj niti (Religion and Politics) have always been there in the society since the beginning of existence. In today's world there are hardly any moralistic people to be found, so politicians are being respected and worshipped. On human level, this is the most unfortunate thing to happen - a sad state indeed. Morality is to lead a life listening to the voice of one's conscience (the inner voice) while plitical life is to live according to the man made rules and regulations. In morality there is a freedom, nothing is imposed or dictated and one can be original. Wherever there is dictatorship or one is forced to do, politics dominates. Anyone who goes against the rules and regulations, is punished. On the contrary, if a person goes against a moral life, there is no outside punishment imposed upon him by the society.

Therefore man has taken undue advantage of this 'freedom'. God has bestowed upon him as far as the morality is concerned. Hence a human being disbelieved in leading moral life and walked in the opposite direction. Such an attitude shook the social structure and this gave birth to politics - rules and regulations in society. If the entire humanity would follow words and lead a moralistic life, rules and regulations will have to go to their graves and vanish and there will be no role for police, guns and prisons. The courts will have to be shut down.

But it is so very infortunate that human beings are going so much against their true human nature that instead of getting glimpses of saints and holy souls in every street, one is only witnessing politicians, police and guns. Every now and then, one can see political gatherings, lectures etc. Courts are over flowing with people. Temples are seen empty. The Raj Bhawans are full of pomp and show and crowded with people. In olden days, people used to bow down to holy souls and saints but today they bow down to powerful politicians.

What is politics. When human beings went against their true human nature, then the social structure was disrupted.

Therefore certain rules and regulations were introduced by various countries which had to be followed by the people living in the society. Year after year amendments are made in these rules, for rules have to be changed with the changing times for the progress and development of the countries.

The political rules are ever changing and therefore how can such rules bring any stability in the society. A politician himself is an unstable individual. Today he says something, the next day he changes him own statement according to the situation and his own convenience. Politics can not make a man a leader or a man of principles.

Only for a short span of time politics can force a person to show leadership qualities.The truth is that most of the politicians do not follow the rules and regulations because they are the makers of these rules. They feel how can they become the servants or followers of these rules since they are the masters who imposed them. They make the public the followers of these rules and regulations so that they can remain as the Masters only. They stop the people from carrying out thefts and themselves become the biggest thieves. They preach to the people not to take away the rights of others and they themselves loot the entire country. They hang a murderer and yet under their own dictatorship make thousands the target of their own guns.

The world has witnessed many a bloodshed under the rule of politicians. Because of the weak morality of people, politics has strengthened in the societies. Today we see a world politics alone prevalent everywhere, morality is only in the scriptures or religious temples, churches etc. Human beings are bereft of morals. There can be no man wiser than a spiritual person and no one as foolish as a politician.

Therefore a saint and a man of morals can sit together on the same throne because a hundred wise men say the same truth, while every, foolish person has a different thing to say. No one is as great as a man of morals. And, on the contrary there is no one as narrow minded as a politician.

Where there is morality there is absolute peace and amongst politicians there is no peace whatsoever. Morality is the means to keep oneself under control and self discipline. Politics controls and disciplines others. To rule oneself is

morality. To rule others is politics.

Morality is the eyes of a wise man. Politics is the walking stick of a blind man.

If a lot of blind people are coming from opposite directions and walking with their respective sticks in front, it is obvious they will all hit into each other. First the sticks will bang then the blind people will also bang into each other.

At first the thoughts and ideas of one politician differ with another, then friction takes place and eventually each one differs from the other. Therefore; in the world of politics there is nothing but friction and differences.

Those who have lost their ownselves, want to win over others. We find that such losers are seen everywhere.

The desire to win over the others is increasing day by day and each person wants to win over the other. This will obviously lead to greater tensions, followed by frictions, disputes and unending bloodshed.

A spiritual person is humble to the core of his heart. He becomes the dust of everyone's feet. On the other hand, a politician crushes other people's heads. If such people increase in ratio - the ones who are going against human nature, the intense desire to win over others will always be on the increase and more and more violence will take place in the world. That is why the basis of politics is violence.

Violent people have so many times struck guns and rifles that violence has become the domain of the hypocrites. Those who have come to power with violence can save the party (the truth) with the means of violence only.

Guru Gobind Singh ji endeavoured to gather the truth. A human being who is living in his own human nature i.e. living in truth will never snatch other peoples rights. The moral power that he has, is to safeguard the truth.

In the whole world, there is only one community which prays everyday that "O Lord, let the power (politaical or otherwise) in the hands of truthful people so that no one is in pain in the society".

Raj Karega Khalsa, Aaki Rahe Na Koye.

Candidly speaking, Truth is the eye of human life and

power are the feet. Truth needs feet.

Raj Bina Neh Dharam Chale Hai,
Dharam Bine Sub Dale Male Hai.

Without Truth, power is blind.

Guru Gobind Singh ji united Truth and Power - Religion and Politics, i.e., he gave feet to the eyes and- eyes to the feet.

Till today it was like this, that whenever a ruling king got an urge to become a saint, he left his kingdom, his political power, for instance Bhartri, Gopichand or Mahatma Budh left their kingdoms aside. And yet they were the only apt people to rule. On the other hand, when a saint wanted to become a king, he left aside his saintliness. Bhai Nand Lal ji beautifully says that Blessed is Guru Gobind Singh ji who is both a Saint and a King at the same time.

Huk Huk Andesh Guru Gobind Singh
Badshah Darvesh Guru Gobind Singh

(Tosefo Sana Bhai Nand Lal)

The poet of Mushreek (East), Alama Iqbal says that if we eliminate the truth from political power, only thing that remains is Changezi. What is the value of a physical body without the soul:-

Jalale Patsahi Ho Ya Jamuhri Tamasha Ho,
Juda Ho Di Sehasat Se To Reh Jaaati Hai Changezi.

The world can be at peace only if there is a combination of truth and politics.

If there is a watchman of a house responsible for the security of the house, we do not put garlands around his neck. But when there is a watchman of a country like the Defence Minister, we give him so much importance that he forgets that he is a watchman of the country and mistakes himself as the Master only. There is a cook in the house who is worried about the food for all the members of the family. We don't start worshipping him but on the other hand we are ready to worship the food minister.

Whatever is the status of a secretary we should maintain that only, he is there to serve the country, the people. A person who is serving in a family doesn't become greater than the family members or owners of the house, but when some ministers serve the country we make them feel as if they are superior to the countrymen and henceforth lose our own respect with regards to them

The fact is that most of the people are not living according to their own human (moralistic) nature - and that is why politics is being worshipped and getting so much importance.

Every individual should practise living in his or her own human (natural) nature, be a truthful human being, so that politics stays at our feet and does not rule us.

OOO

Introvert and Extrovert

Human beings fall into three categories because of their thought process.

Either they are introverts, or extroverts or sometimes introverts and sometimes extroverts.

An introvert finds everything inside his ownself. Such a person is in bliss, hence he or she is all the time absorbed in the self.

Frankly speaking one will attain self - realization from within oneself only. When a person constantly remembers the 'Word', does continuous 'Jaap' and dives deep into the consciousness without a moments break, he attains perfect bliss and supreme joy and experiences this within his heart. On achieving this perfect joy, he feels he has attained everything. Such a person's outward running around comes to a halt.

ਬਾਹਰਿ ਢੂਢਨ ਤੇ ਛੂਟਿ ਪਰੇ
ਗੁਰਿ ਘਰ ਹੀ ਮਾਹਿ ਦਿਖਾਇਆ ਥਾ ॥

(ਅੰਗ ੧੦੦੨)

baahar dhoodhan thae chhoott parae
gur ghar hee maahi dhikhaaeiaa thaa |
I have quit searching outside;
the Guru has shown me
that God is within the home of my own heart.

He finds the whole universe in his own body.

ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੇ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ ॥

(ਅੰਗ ੬੯੫)

jo brehamanddae soee pinddae jo khojai so paavai |
The One who pervades the Universe also dwells in the body; whoever seeks Him, finds Him there.

Though the fruit of coconut stays inside the hard brown shell, it breaks its ties with it. So also an introvert person lives in the world and lives in the house, but doesn't have a deep - rooted relation with the house. He is not attached to the world even though he is residing in it. The outward worldly colourful scenes of the drama (life) do not impress him anymore. He is not affected by them. Now he sees the millions of colourful scenes going on within his own self.

ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

(ਜਪੁ ਜੀ ਸਾਹਿਬ)

thithai naadh binodh kodd anandh |

The Sound-current of the Naad vibrates there,
amidst the sounds and the sights of bliss.

An introvert person becomes very powerful because the entire flow of power lies within oneself. Such a person connot be tempted by greed or cannot be defeated by fear.

ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ ॥

(ਅੰਗ ੧੧੬੨)

man na ddigai than kaahae ko ddaraae |

My mind was not shaken;
why should my body be afraid?

It is difficult indeed to bring him - down from the height of supreme joy he has reached or attained. Even if one cuts off his body parts one by one or throws him in a boiling hot water vessel, one cannot pull him down. This is a true fact that a person who has attained this supreme joy (Annand) is an inward experience which only he has felt; others are only giving hollow talks on union with the Supreme Being.

ਅੰਤਰ ਆਤਮੈ ਜੋ ਮਿਲੈ ਮਿਲਿਆ ਕਹੀਐ ਸੋਇ ॥੩॥

(ਅੰਗ ੭੯੧)

anthar aathamai jo milai miliaa keheeai soe |3|

But if he unites deep within his soul,
then he is said to be united. ||3||

The flow of the sweet nectar of life begins only when a human being becomes introvert. Once in a blue moon, when one listens to some good music, or some poetry or sees an enchanting dance performance, one gets the feel of this joy,

this Annand which is very short lived because music, poetry and dance cannot give a human being a mighty push to experience the everlasting joy. On the banks of the ocean, the sea shore, one can only find big and small shells and one feels that only these are there. But if we dive deep down into the sea or ocean we find precious pearls, gems, etc. Likewise to experience the real Supreme joy one has to take the help of God's Name. Along with the constant remembrance of 'HIS' Name and also with 'HIS' utmost grace, when one dives deep into the consciousness, one attains everything. Such a person halts there for ever and he is called an Introvert in the right sense.

Extroverts are those who see and find everything from outside. Introverts are one in a million. Most of the people in this world are extroverts. Such people find happiness and joy from outward sources only, for instance - friends, wealth, entertainment, family, relatives, food, clothing etc. Everything outside is gross hence extroverts have gross (thick) intelligence.

Nothing is permanent in the outside world, therefore when he will attain something in the outside world he will be filled with pride and ego and when he will lose something he will cry and be depressed.

ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ ॥
ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ ॥੧॥

(ਅੰਗ ੪੮੭)

jab kachh paavai thab garab karath hai |
maaeiaa gee thab rovan lagath hai |1|

When he acquires something,
he is inflated with ego.
But when his wealth is gone,
then he cries and bewails. ||1||

An extrovert doesn't have permanent happiness because what he has got, though he is happy to get but the fear of losing it is also there. That fear finishes his happiness in no time. Such temporary joy is like the coming of the clouds.

ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ ॥੧॥

(ਅੰਗ ੧੨੩੧)

wealthy man because only they are worshipped and given respect in the society today. The day moral values, principles and spiritual qualities are given importance and respect, the world will become moralistic. Money will be used only as a neccessity, it will not be worshipped. In today's world - the Introvert spiritual souls are so very rare that it is difficult to find one and have his or her 'darshan' (glimpse).

The third category is of those people who are sometimes introverts and at other times extroverts.

Poets, Musicians, Dancers, Sculptors, Artists etc. fall in this category. An artist is partially an introvert and not hundred percent. Whenever he is an introvert, 'art' is born out of him. And if by change he is fully able to go within himself, he can attain perfect joy and bliss also.

An artist is quite near 'Annand'. He is living in an in between stage. On hearing the poetry of a poet, we get enchanted and presume that such a person must be living very deeply; engrossed in depth of life and thinking. If we decide to go and meet him in isolation in his house, we may see him drowned in drinks of alcohol. This is so, because when an artist sees the outside world he gets restless and find solace in alcohol. It is a truth that the most restless and anxious person in this world is an artist and that is why he has no morals too. Even the basic morals an ordinary person has adopted, an artist doesn't have. The little joy he has experienced from his 'dive' within makes everything outside very insignificant; and that is why the morals in the external world also become nothing for him. He does not like to follow any rules and regulations. It seems very surprising that such a renowned poet is a drunkard too, without morals. The fact is that he has lost contact with the basis of external world and also not able to get hundred percent perfect joy 'Annand' from within, hence he becomes very anxious and restless. Such incomplete life makes him dissatisfied completely. When an artist leads an extrovert life, he finds the internal world all a game of magic and when he goes into introspection, he finds the external world very hollow and meaningless. This double-sided life breaks him completely. Philosophers, poets and

some other such personalities leading these double-sided lives live in great pain. Generally there are extrovert people in this world who never even dream of looking within or living an introvert life. They are leading such busy lives that the thought of seeing within never comes to their mind. Then there are others who sometimes look within and sometimes lead external lives.

The third category of people are indeed great for they are aware of the art of seeing within and leading completely introvert lives. They know that their God resides within their hearts while the extroverts thinking HE resides in the seventh heaven, far far away. Those who are leading both introvert and extrovert lives are confused. They are constantly in a dilemma and live in mental tension and stress. They are not able to make up their minds for they do not possess 'that' wisdom and insight of seeing God within all the time.

OOO

Temple

Even birds build nests to live. Animals, insects reptiles make holes in the ground to live in, but temples of God are built only by human beings. India is a country of many temples. Many tourists are attracted by the beautiful temples of our country.

What is the importance of a Temple? In our lives how is it useful? We will discuss this in brief in this chapter.

A place where God's Glory is sung or remembered in a group and this activity is carried out round the clock; such a place becomes pure and sacred.

The environment in and around such a place and the vibrations of thoughts of people become very pure. Such a place then becomes a big help for aspirants. One gets a lot of peace in a place where someone has done a lot of meditation and attained the 'TRUTH'. Such a place becomes a place of pilgrimage and is considered very holy where a human being has achieved perfect joy 'Annand' through his meditations and remembrance of Almighty's name. Because of constant remembrance of God's name, that place is given the gift of 'Spiritual Lfe'.

So only that place can be called a House of God, where HE is continuously remembered by the people.

A mountain of bricks or palaces made of marble are not called temples. Where there are live holy vibrations, where the air itself influences people to remember God, where such a holy Aura exists, such a place is called a temple.

Just as we stop giving food and water to a person, he dies, so also in a place if we stop doing 'kirtan', singing the Glory of God or remembering the Almighty that place, that temple dies a natural death. It becomes spiritually dead for the holy vibrations have stopped. In India, there are many such temples made of precious stones that were alive once

upon a time and are dead today. If we have to build these temples today, it would cost a fortune and yet, sad to say, they have become lifeless and no such spiritual incentive or vibrations can be attained from them. In the world today the only lively temple we see is the 'Harminder Sahib', Amritsar overflowing with holy, spiritual vibrations, echoing with the constant sound of the scriptures; fully charged with the repetition of God's name. It is indeed beyond comparison - a unique temple by itself.

ਡਿਠੇ ਸਭੇ ਥਾਵ ਨਹੀ ਤੁਧੁ ਜੇਹਿਆ ॥
ਬਧੋਹੁ ਪੁਰਖਿ ਬਿਧਾਤੈ ਤਾਂ ਤੂ ਸੋਹਿਆ ॥

(ਅੰਗ ੧੩੬੨)

ddithae sabhae thaav nehee thudh jaehiaa |
badhohu purakh bidhaathai thaa thoo sohiaa |

I have seen all places, but none can compare to You. The Primal Lord, the Architect of Destiny, has established You; thus You are adorned and embellished.

Many Gurdwaras, like Bangla Sahib (Delhi), Sis Ganj Sahib (Delhi), Patna Sahib (Bihar) and Hazoor Sahib (Marashtra) are examples of places spreading spirituality and morality.

Even today to cross the river of human life, Tarn Taran Sahib (In Punjab) is a fine example. And to remember the name of Gobind, Goindwal Sahib (In Punjab) is there. When one visits Nankana Sahib (Now in Pakistan), even today, the divine bells of Almighty God ring in the soul within. And many other Gurdwaras holding historical importance associated with the Gurus are till today echoing with the singing of holy hymns and encouraging us to live lives of morality and truth. When no worldly talks are held in such places and only the Glory of God Almighty is sung round the clock, then they become sacred places and are temples of God in the true sense.

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥
ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥

(ਅੰਗ ੭੨)

sathasangath kaisee jaaneeai |
jithai eaeko naam vakhaaneeai |

How is the Society of the Saints to be known?

There, the Name of the One Lord is chanted.

Wherever there is the constant recitation of God's name, that place becomes the 'Centre' of spiritulism and spiritual life.

If within a house; recitation of God's name is carried out, and all members living there are doing the same, such a house also becomes a Dharamsala - a Gurdwara. Such is the Aura of singing God's Glory.

ਘਰਿ ਘਰਿ ਅੰਦਰਿ ਧਰਮਸਾਲ ਹੋਵੈ ਕੀਰਤਨੁ ਸਦਾ ਵਿਸੋਆ॥

(ਭਾਈ ਗੁਰਦਾਸ ਜੀ ਵਾਰ ੧)

ghar ghar andhar dharamasaal
hovai keerathan sadhaa visoaa|

Every home has become a place
of dharma where singing.

On the contrary if 'Name' of God is not sung in a Temple for a very long time, no sign of any spiritual life is reflected from it. Centuries ago the 'Temples' that were 'alive', for instance - the great marble stone structures of beautiful temples of Rajasthan, Orissa, Bihar, Bengal and Karnataka are all dead and lifeless today. They echo with the sound of pigeons and people visit them to merely see the shine of the stones. Life has been drowned in sheer darkness of ignorance. Even though the human mind is tremendously impressed by the holy pictures sculptured on the expensive stones of these so called temples, yet paradoxically they are not able to bring any change in the lives of the people or have any spiritual affect on the souls of human beings who go to see them.

Blessed are those 'temples' which are able to have an impact on the minds of people and are able to give a glimpse of high moral and spiritual lives, where one is able to sit and meditate on the 'name' of God and attain some pure joy (Annand) and bliss, where one sits and gets a glimpse of the Creator. Such temples can only be called temples of God in the true sense. Sad to say that there are temples of the Devils today where quarrels, fights, abuses, alcohol and gambling are carried out. The theatres, clubs and casinos are all temples of the Devils. Those people, who sit in the temples and carry out worldly activities and talks, make the enviornment

of the temple impure, thus commiting a great sin which is unforgivable.

In our country some of the temples are just for namesake. They are isolated, hardly used and once in a blue moon used by a couple of people for religious discussions and meetings. No songs of God or holy scriptures are ever recited there. Therefore these religious temples are hardly justifying their names or giving any spiritual vibrations to the people. Only a place where you attain spiritual knowledge, insight, wisdom, purity of mind and heart can be called a temple or a Gurdwara.

ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥

(ਅੰਗ ੧੩੦)

guroo dhuaarai hoe sojhee paaeisee |
Through the Gurdwara,.the Guru's Gate,
one obtains understanding.

ਜਿਸ ਨੋ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ ॥

(ਅੰਗ ੯੧੯)

jis no kathaa sunaaeihi aapanee
s guradhuaarai sukh paavehae |
Those whom You cause to listen to Your sermon,
find peace in the Gurdwara, the Guru's Gate.

A place where one can listen to the 'Glory of God'; recitation of 'HIS' name; where one can contemplate on the truth and hear the sermon of the 'Creator', where one experiences the purity of environment, vibrations - only such a place is eligible to be called a Gurdwara or a Temple of God. At such a place there is a continuous flow of 'Sangat' (people) and community kitchen and in such a place, the consciousness takes sublime spiritual flights and experiences heavenly joy and bliss.

OOO

Sin

What is sin? Only on having the knowledge of sin, can one understand the meaning of virtue or goodness. The thought or action which gives pain or harms another person is called a sin.

On the contrary the thought or action which gives joy or benefit to another person is called a virture or goodness. In today's world, every human being tries to get happiness by harming or giving pain to others, whereas this is entirely opposite to the law of nature.

It is absolutely true and a law of nature that when we sow a seed, it gives out multiple fruits and flowers. No matter what sort of seed it is, it has to sprout out in a multiple way. Whether the deed is good or bad, it has to have multiple results. The pain we give to others has to rebound and come back in multiple ways and vice versa, (the joy too rebounds).

For instance one country gives pain to another or one community harms another. It is sad that today each individual gives pain to another and gets satisfaction. The history of mankind has become 'dark' with such ugly dark deeds.

The hell that the saints have described through their thoughts, have been physically put to shape by the human beings on this earth. Hitler burnt many lakhs of people alive in the gas chambers he made. Wherever Changez Halaku stepped, he converted the earth into a hell. Some human beings plucked out the eyes of others, some broke other people's arms, some burnt others alive. Infact so much of pain has been given by some people to others that it is beyond imagination and explanation.

A human being very very carelessly gives pain to another, little realizing that the same pain will turn a hundred times and come back to the person who is inflicting it. Who is to tell him this? It is the Supreme Beings unchangeable law that a

person who gives pain to another can never be at ease himself or herself; for the pain has to rebound.

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਏ ਹਾਇ ॥
ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮ ਰਾਇ ॥੯॥

(ਅੰਗ ੧੪੨੫)

paapee karam kamaavadhae
karadhae haaeae haae |
naanak jio mathan maadhaaneeaa
thio mathae dhram raae |9|

The sinners act, and generate bad karma, and then they weep and wail. O Nanak, just as the churning stick churns the butter, so does the Righteous Judge of Dharma churn them. ||9||

People have made the definitions of sin and goodness under the guise of ignorance. Human beings have no knowledge of what is a sin, and what is goodness in the true sense.

ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਭੂਲਾ ਫਿਰੈ ਅਜਾਈ ॥੧॥

(ਅੰਗ ੧੩੨੯)

paap punn kee saar n jaanai bhoolaa firai ajaaee |1|

One who does not know the difference between vice and virtue wanders around uselessly. ||1||

In some religions it is considered a good deed to sacrifice animals. And in our country besides animals even human beings are sacrificed sometimes. Such 'Yags' were being carried out earlier. To burn the wife alive (sati) along with her dead husband was considered a very good act. Sometimes a human being was slaughtered and thrown into the river Ganga and this was considered as a good deed. Marrying four women was also considered to be fine by some religions. Daroupadi had five husbands and she was known to be a very virtuous wife. Swami Ramkrishan used to eat fish. Many prophets used to go for animal hunting. King Dasrath shot at Sarwan Kumar mistaking him to be a deer. Keeping sixteen thousand wives, yet Sri Krishna is considered a great prophet.

Many examples of Jesus Christ drinking wine are prevalent. The presence of 'Dev Dasis' in temples was considered a good omen; and till today in some places we find them residing in temples.

A cow is to be worshipped, it is sacred, so say the Indians. But in Islam, Christianity, Jews and Parsees, it is not considered sacred and is consumed and eaten with great relish.

In Islam, pigs are not to be eaten, but in other religions it is not forbidden.

Some believe that if a women is not able to get pregnant from her husband, it is not a sin to have relation with another man and produce a child.

For centuries sweepers etc. were considered as shudras and untouchables and impure beings. Even animals are not considered as untouchable but human beings were degraded to the lowest level. In some holy scriptures this has been mentioned especially, Manu Maharaj has mentioned it in Manu Samriti. Seeing such variations in the concept of sin and goodness, one can say human beings have not been able to correctly define them.

paap punn kee saar n jaanai bhoolaa firai ajaaee |1|

Basically a sin is when another person gets hurt or offended; when the other person loses and goodness is when others get joy, happiness, profit and progress from your actions and thoughts and words. A pure soul is one who is always trying to give comfort and joy to others and one is a sinner who gives pain to others.

Most of the people in the world are sinners, that is why there is so much pain and suffering. Real joy and Annand one can attain when one gives happiness to others.

OOO

Service & God's Remembrance

There is a lot of talk about service and God's Remembrance in the Religious World, but unfortunately it is lacking in the society and people are not fully aware of their real meaning.

The power of Remembrance (Memory) is a gift of God and on the basis of this human beings progress in life. If one forgets yesterday's action and doings, how can one continue to progress in today's activity. All progress is based on Memory and awareness. If the mind remembers something, his relation remains intact with that thing or person, but when the mind forgets an object or a person, his connection too breaks with them. And only those objects or persons are remembered which influence or impress the mind, and only those things impress us which are considered to be very valuable or very great.

In a house only some special important things are remembered, many insignificant and small small things are totally out of mind and eventually forgotten.

Therefore it is difficult to forget something that has impressed us or influenced us. It is a 'truth' of life that even if we try to remember something that has not impressed us, we cannot remember it but what has made a strong impact on our mind, we are not able to forget that. What is insignificant, we forget. God is neither far from us, nor lost. Infact 'HE' is present in each pore of our body, yet we have forgotten 'HIM'. With HIS very presence and strength we are living and if we forget HIM, how can we ever be happy? No, not even in our dreams can we get any happiness or peace.

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੋਗੁ ਵਡਾ ਮਨ ਮਾਹਿ ॥

(ਅੰਗ ੨੧)

eik thil piaaraa veesarai rog vaddaa man maahi |

Forgetting the Beloved, even for a moment,
the mind is afflicted with terrible diseases.

On remembering some body, we are reminded of his or her vices and virtues also. If we connect ourselves with our conscious mind to anyone or anything, we will adopt his or her qualities also. By remembering insignificant, trivial and small things, we will also become like that. If we are remembering the fake, one day we will also become fake. But on the contrary if we remember the Truth, we will adopt truthful qualities.

ਚੇਤਾ ਈ ਤਾਂ ਚੇਤਿ ਸਾਹਿਬੁ ਸਚਾ ਸੋ ਧਣੀ ॥

(ਅੰਗ ੩੧੮)

chaethaa ee thaa chaeth saahib sachaa so dhanee |

If you are conscious, then be conscious of the True Lord,
Your Lord and Master.

If you have the power of memory, remember God Almighty, the Truth, for one day you yourself will become your own master. But if you remember the insignificant, you will yourself become the slave.

A human being is the greatest creation of God but it is sad to say that by connecting himself to lower beings and things, he falls down from his high level. He has repeatedly forgotten the truth and repeatedly regretted it too.

ਭੋਲਾਵੜੈ ਭੁਲੀ ਭੁਲਿ ਭੁਲਿ ਪਛੋਤਾਣੀ ॥

(ਅੰਗ ੧੧੧੧)

bholaavarrai bhulee bhul bhul pashothaanee |

Deluded by doubt, misled and confused,
the soul-bride later regrets and repents.

Therefore the question arises whom should we memorize. Keep whom in the mind constantly and remember whom? Whose service we should do?

We should remember the person who is ahead of us in every way and do service of the one who is far behind us, or less fortunate than us.

Every country is not ahead in every aspect nor behind in every aspect; so is the case with a community and similar is the case with a human being.

A needle is ahead for it can sew a cloth but it cannot be

used for our defence. But a sword can defend us but it cannot stitch a cloth. The most insignificant thing is not insignificant at all times, it can be of use at a certain time, and so also the greatest thing can be of no use at a certain time. This is a law that is applicable in the world all the time.

Therefore 'that' should be remembered all the time which is at all times ahead of everything and 'that' is only God Almighty. If we remember HIM all the time we will become like HIM - ahead of all, all the time.

ਆਗਾਹਾ ਕੂ ਤ੍ਰਾਘਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ ॥

(ਅੰਗ ੧੦੯੬)

aagaahaa koo thraagh pishaa faer na muhaddarraa |

Look ahead; don't turn your face backwards.

God is limitless, i.e., beyond limit, so to remember Him there is one condition that we must remember our limit - our death.

All religions talk about remembrance of death. It is ahead of us but shall definitely come to all. So one must be aware of it all the time. 'Birth' is far behind, so those who live in the past remember only their birth. A person who is able to see the 'withering' of the flower which is 'blooming', will live in awareness and will not get entangled in life.

Seeing a withered flower, Mahatma Buddh started his search to find that flower which would never wither. The very first condition of spiritualism is to remember Death.

ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ ॥
ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ ॥੧॥

(ਅੰਗ ੧੧੦੨)

pehilaa maran kabool jeevan kee shadd aas |
hohu sabhana ki raenuka\a tho aao hamarai paas |1|

First, accept death, and give up any hope of life.
Become the dust of the feet of all,
and then, you may come to me. ||1||

Foolish people celebrate their Birthdays even when old and forget their death. Birth is left far behind, so why remember it. Infact one has to serve the infant who is born, for he is helpless and dependent. One who keeps celebrating his or her birthday only can never reach the top.

One who is always aware of his or her death, merges in the Almighty one day. To reach God, we have to pass through death. Death changes this body and makes us reach the ultimate Truth.

Death is the biggest change of life and therefore if one becomes aware of death, a big change comes in human life. If one dies, one is born again and again but if one 'dies' in awareness while living this life and remembers death all the time, one becomes immortal where there is no death; where there is eternal life.

ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾਂ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ॥੪॥੬॥੭੬॥

(ਅੰਗ ੪੪)

Naanak badhaa ghar thehaa
jithai mirath n janam jaraa |4|6|76|

Nanak builds his house upon that site where there is no death, no birth, and no old age. ||4||6||76||

Therefore we have to do 'SIMRAN', i.e., remembrance of one who is Eternal, who is at all times ahead of us. HIS remembrance will take us ahead.

We have to do service of those who are behind us and less fortunate so that they, too can progress in life. 'Service' is done of human beings and animals etc., but 'Simran' is done of God Almighty. What service can we do of God, infact HE is the one who serves us all. Service is done only of those who are helpless and dependent.

God is serving us in the form of Sun, giving us light and sunshine; in the form of Clouds, HE gives us rain water, in the form of Moon he gives us nectar; in the form of Earth giving us food. God is busy serving us round the clock. What service we can do for HIM? HE does not feel hungry that we can serve HIM food. HE does not need clothes. HE is the giver to the entire universe; what can we ever give HIM?

Therefore we have to serve those who are left behind in the spheres of virtues, art, morality, wealth, caste, creed, class, position etc., so that with our service their needs are fulfilled and they are able to progress in life. Basically only a contented person can remember God, in other words do SIMRAN. And

only that person can do service who has compassion for others. And only a person who is doing Simran can possess true compassion for others. Without SIMRAN, a heart cannot become pure and an impure heart cannot carry out true service, he is only doing a business with a motive (conditional service).

ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੪੯੫)

kott madhae ko viralaa saevak
hor sagalae biouhaaree |1| rehaao |

Out of millions, hardly anyone is a servant of the Lord. All the others are mere traders. ||1||Pause||

When one does service with a motive to receive something, such a service becomes a business. A plitician serves the country and in return wants the power, the 'chair'. He bows down at the feet of others so that he can sit on their heads in future. Such a service has vested (personal) interests only. And when selfish interests come in service, such a service becomes a business. So we have to serve the people left behind so that they become at par with us and gain a status of equality. A politician is always worried that the person behind him, if appreciated, may overcome him and go ahead. Therefore a politician is not able to endure other peoples progress and equal status.

Whenever it is mentioned that we should serve God, it actually means that we should remember God.

ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥

(ਅੰਗ ੨੬੫)

santh kee saevaa naam dhiaaeeai |

Serving the Saint, one meditates on the Naam.

*****

ਹਰਿ ਕੀ ਟਹਲ ਕਮਾਵਣੀ ਜਪੀਐ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥

(ਅੰਗ ੩੦੦)

har kee ttehal kamaavanee japeeai prabh kaa naam |

I serve the Lord, and I chant the Name of God.

Therefore we have to serve those who are less fortunate and left behind in society and simran of the ONE, who is

always ahead of everyone.

Service can be performed by a person of less intelligence also, because the world is gross. But till a human being has a sharp intelligence - the wisdom of discrimination, he or she can never understand the importance of Satsang, spiritual discourses, Kirtan - singing the glory of God etc. and hence cannot do true 'Simran'. A person who does eight hours of service finds it very difficult to do eight minute of Simran. He, who is so subtle, invisible with no form or colour - how very difficult it is to remember HIM with words (Shabads).

ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

(ਅੰਗ ੬)

aakhan aoukhaa saachaa naao |

It is so difficult to chant the True Name.

So, till the intelligence does not become very sharp by doing constant 'Simran', even the 'Service' one does is all conditional. The ego increases. But on the contrary when one continuously does Simran, the intelligence becomes very sharp and ego reduces to nothing and then even one's service becomes Simran.

OOO

Caste & Class

Human Beings have been divided into two categories - One is decided by the people of gross intelligence and the other category is decided by the introverts who have a deeper insight. The former have decided on the basis of action and the latter say character and nature of human beings should be the criteria.

According to the former, the division is in four castes - namely Brahmins, Khatris, Sudras and Vaish.

And according to the introverts the division is in three categories firstly 1) Angelic tendencies, 2) Human tendencies, 3) Animal tendencies. In simpler words the first ones are introverts, the second ones are sometimes introverts and sometimes extroverts and the third ones are totally extroverts.

The division of three categories is on the basis of science and it is true that people are basically of these three types, but the division of human beings in four castes is absolutely ridiculous and far from truth. Infact because if this caste system we were victims of slavery for centuries and tremendous hatred amongst people was born. And the maximum sufferers were the Sudras, who were looked down upon by society. Further, by putting a stamp of religion, pain and degradation was constantly inflicted upon the lower caste people. First we will discuss the action - oriented caste system division; and their the three types of people.

The Barahmins started the four class caste system. So they kept their position top most and declared their work (action) as carrying out Yags; receiving and giving donations, reading and teaching the Holy scriptures, the Veds. On the basis of these actions they said they were the superior most class of people. They became the Head.

Khatris were known as the Arms. People who had strength in their arms, who could fight, who were brave

warriors. Thirdly, people who could do farming and business were named Vaish and lastly the people who would physically serve all the above mentioned classes of human beings, would be called Sudras - the lowest category.

If a certain part of the human body is handicapped, the body becomes helpless and a burden on others. Similarly a society becomes handicapped if one class of people do not carry out their work. But the Brahmins could not realize this and declared their work as a worship and the work of Sudras as a degradation, (unholy) and therefore gave them lot of pain and disrespect. The persons who would make and mend shoes were considered as unholy and low and the people who would hit the shoes on their heads were considered as holy people to be respected and worshipped.

A person who would stitch clothes to cover your body was called a Sudra and the person who would mercilessly make one naked was supposed to be holy and pious. The carpenters who shaped wood and made many a useful things for others were called Sudras and the people who divided human beings and created stress and strife were called Brahmins, the superior lot.

In our country dignity of labour, i.e., mannual work was given no importance. In fact it was looked down upon and that was the big reason of poverty and slavery in our country.

For centuries these low caste people - Sudras suffered and they suppressed feelings and revenge which had to take the form of volcanoes and burst out in our society.

Sudras were untouchables, even animals are not considered untouchable, infact some of the animals are worshipped. If a Sudra would try to listen to some Ved mantras in a temple or so, coins would be inserted in his ears to make him deaf for the rest of his life. If they dared to sing the holy hymns (Shabdas) they would be hanged to death. A low caste being by the name of Shambhook was given the punishment of death for singing songs of God (Bhajans). The Sudra had to ring a bell while walking on the road, so that others would not even get touched by him to avoid contamination. In the name of religion, human beings were ill-treating other fellow men. It is true that the Almighty Lord has given different jobs to people to earn their livelihood.

ਤੁਧੁ ਸੰਸਾਰੁ ਉਪਾਇਆ ॥ ਸਿਰੇ ਸਿਰਿ ਧੰਧੇ ਲਾਇਆ ॥

(ਅੰਗ ੭੧)

thudh sansar oupaaeiaa | sirae sir dhandhae laaeia |

You created the world,

and assigned tasks to one and all.

It was very necessary to do division of labour amongst human beings to earn their living. Deep thinking people divided people in societies according to their varied interests and talents to carry out different works.

Firstly, those whose 'inner' insight is awakened, who understand the essence of human life or who want to know the sole purpose of our life. A person who ponders on these objectives of human existence and wants to get connected to his or her 'Origin', uses his brain and intelligence extensively and is therefore superior to his fellow beings. Such a person will not act without thinking. To remember God round the clock and maintain this as his main aim in life - all these qualities will put him on a higher pedestal than other human beings.

In the second category come those who live at the level of humanity. Such a person will think rationally and will not be willing to fall down from a life of human level. And, thirdly are those people who live a life of a low level-lower than humans, like animals.

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥

(ਅੰਗ ੨੬੭)

karathooth pasoo kee maanas jaath |

lok pachaaraa karai dhin raath |

They belong to the human species, but they act like animals. They curse others day and night.

His life will be at the animal level. Hence, those are the three levels of human life. The foremost is the one who rises above human life, the second one exists at the human evel, and lastly a life on animal level. But if an animal is not untouchable, even this third category of human being is not untouchable.

By this division, the Brahmins did brought a lot of harm on fellow brotherhood. Guru Nanak Dev ji strictly condemned the distinction of caste system. Guru Gobind Singh ji eradicated this caste system by practically starting the

concept of 'Amrit Chhakana' (Initiation ceremony of the Khalsa) to each and every individual irrespective of his or her caste.

Guru Angad Dev ji clearly stated that:-

ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ ॥
ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥

(ਅੰਗ ੪੬੯)

sarab sabadhan eaek sabadhan jae ko jaanai bhaeo |
naanak thaa kaa dhaas hai soee niranjan dhaeo |3|

The Way of all is the Way of the One;
Nanak is a slave to one who knows this secret;
he himself is the Immaculate Divine Lord. ||3||

ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ
ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ ॥੪॥੩॥੫੦॥

(ਅੰਗ ੭੪੭)

khathree braahaman soodh vais
oupadhaes chahu varanaa ko saajhaa |
guramukh naam japai oudharai so kal mehi
ghatt ghatt naanak maajhaa |4|3|50|

The four castes - the Kashaatriyas, Brahmins, Soodras and Vaishyas - are equal in respect to the teachings. One who, as Gurmukh, chants the Naam, the Name of the Lord, is saved. In this Dark Age of Kali Yuga, O Nanak, God is permeating the hearts of each and every being. ||4||3||50||

With common teachings to everyone, he brought everyone at the common level. A Sikh should use his brain as well as his human intelligence.

ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥

(ਅੰਗ ੧੨੪੫)

akalee saahib saeveeai akalee paaeeai maan |
Wisdom leads us to serve our Lord and Master; through wisdom, honor is obtained.

To progress in the 'spiritual world an individual should always put in constant effort but at the same time he should carry out action in the form of some work to earn his bread and never beg:-

ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖ ਭੁੰਚੁ ॥

ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ ॥੧॥

(ਅੰਗ ੫੨੨)

oudham karaedhiaa jeeo
thoon kamaavadhiaa sukh bhunch |
dhiaaeidhiaa thoon prabhoo mil
Nanak outharee chinth |1|

Make the effort, and you shall live; practicing it, you shall enjoy peace. Meditating, you shall meet God, O Nanak, and your anxiety shall vanish. ||1||

A Sikh should also play the role of Sudra - he should be ever ready to carry out service for others.

ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥

(ਅੰਗ ੨੬)

vich dhuneeaa saev kamaaeeai |
thaa dharageh baisan paaeeai |

In the midst of this world, do seva, and you shall be given a place of honor in the Court of the Lord.

A Sikh should be a fearless warrior too. He should not bow down in front of sinners, rather should be able to stand erect with invincible chests.

ਖ਼ਾਲਸਾ ਸੋ ਜੋ ਚੜ੍ਹੇ ਤੁਰੰਗ
ਖ਼ਾਲਸਾ ਸੋ ਜੋ ਕਰੇ ਨਿੱਤ ਜੰਗ

Khalsa soye jo chare turang,
Khalsa soye kare nit jung.

(Tankhahnama Bhai Nand Lal ji)

In this way combining all the four castes, Guru Nanak Dev ji, Guru Gobind Singh ji formed 'Khalsa'. And finally abolished all caste system from the society.

OOO

Relationship

Two types of relationships are common. Either one is related by blood or by heart.

Commonly, it is prevalent that blood relationship is great and foremost. And a human being proudly announces that so and so is related to me by blood. To be of the same blood is a natural thing, hence there is not much depth in it and that is why sometimes blood relations become enemies of each other. At times two brothers become thirsty for each others blood. Where emotions and thoughts become identical such a relationship is unique. This is formed by one's own challenge. Such a relationship will have depth. Actually human relationships are based solely on similar thoughts, emotions and ideas.

A new born infant forms relationship with his or her mother only on the basis of emotions. As yet, the infant doesn't have the knowledge of being of the same blood as his mother. As the child grows, his thoughts also grow. Now relationships will grow only where thoughts and ideas are similar. Otherwise difference of opinions and thoughts will give birth to friction and that is why sometimes even though the blood is same, we see frictions in human relationships.

When we read the frictions of some world famous historical personalities, we realize that there is nothing great about blood relationships.

Prehlad and Harnakash had the same blood. They were father and son by relation, but since had difference of opinions, the father acted cruelly towards the son and the son never agreed to his fathers thoughts and views. The father starved him and locked his son behind the bars, infact tortured the innocent child to the extremes. Seeing the father's behaviour one concludes that blood relation is just flimsy.

Jahangir got his son Khusro killed, because Jahangir

considered him as a danger to his throne and later Aurangzeb put his father, Shah Jahan behind the bars because he felt his father was dangerous for him. Aurangzeb tortured his brothers too and got them killed.

Kans is Sri Krishna's uncle (Mama), a blood relation but he is like an enemy of Krishna and later Krishna killed him. Kans kept his sister Devki and brother-in-law, Vasudev behind the bars in the jail for many many years.

History is full of such examples and stories and even today we find tremendous frictions in blood relations and enemity between relatives.

Baba Prithi Chand was not able to click with his father Guru Ramdas ji and became an enemy of his younger brother Guru Arjan Dev ji. In blood relationships, if there is no love in the heart, there cannot be any depth. Similir thoughts and opinions give birth to love and where there is love, there is an everlasting relationships. One blooms with love and does not hide anything.

What blood relationship can we create with the Guru - that relation is based only on similir thoughts:-

ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ ॥

(ਅੰਗ ੪੬੫)

sikhee sikhiaa gur veechaar |

Contemplating the Guru,

I have been taught these teachings;

Wherever a human being gets absorbed in the Guru's thoughts and makes the Guru's views the basis of his life, there a Sikh and Guru get united and a relationship is formed. If 'Shabad' is Guru, the moment one contemplates on the 'Shabad' and gets influenced by the 'Shabad', the person creates a relationship with the Guru and this relationship becomes the very basis of forming a personal relationship with God Almighty. When one contemplates on Gurbani and creates a relationship; gradually 'love' crosses all limits and eventually reaches God. Loving God is loving all creatures of this Universe. A person who loves God forms a relationship with each and every living being.

ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ ॥੧॥

(ਅੰਗ ੧੨੯੯)

naa ko bairee nehee bigaanaa

sagal sang ham ko ban aaee |1|
No one is my enemy, and no one is a stranger.
I get along with everyone. ||1||

ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥
ਦੂਰਿ ਪਰਾਇਓ ਮਨ ਕਾ ਬਿਰਹਾ ਤਾ ਮੇਲੁ ਕੀਓ ਮੇਰੈ ਰਾਜਨ ॥੩॥

(ਅੰਗ ੬੭੧)

sabh ko meeth ham aapan keenaa
ham sabhanaa kae saajan |
dhoor paraaeiou man kaa birehaa
thaa mael keeou maerai raajan |3|
I am a friend to all; I am everyone's friend.
When the sense of separation was removed from my mind, then I was united with the Lord, my King. ||3||

This relationship love with the entire universe is 'Annand', a bliss. When love is limited and narrow, it is attachment but when this attachment expands and becomes unlimited it turns into 'love'.

So whenever there is love, there is a relationship, and other relationships are just namesake. Blood relation is only a nature - bound relationship. It has no depth. Blood can match with any human being. In hospitals many blood bottles match.

In blood bound relationships if thoughts, ideas, views, and hearts don't click or match, the same blood relatives suck each other blood.

We find live examples of such kind in this world. When one forms a relationship with God, one finds that 'HE' resides in every being and everyone resides in 'HIM' and an unbreakable relationship is formed with the world and the Maker of this world. This is a 'relationship' which makes the whole world your relative. It unites one to each and every living being.

OOO

Salvation

The fruit of spiritual practices is salvation. Restriction is pain and sorrow, it is hell. Restriction is intense pain.

Some restrictions are external and some internal. When one breaks these restrictions. then one gets an indescribable fruit of salvation. The internal slavery is far more painful than the external slavery.

The external restrictions are of the society and of politics. (Political restrictions). Since centuries, human beings are chained to social norms and restrictions. Social evils like, dowry, child marriage, untouchability, various traditional customs, rites and rituals etc., which make life difficult and painful. Unnecessary political pressure from politicians, which kills the beauty of human nature, deprives human beings to openly voice their opinions and mars them from blooming. Due to such restrictions that a human being is unable to develop economically. Such restrictions are the creation of politicians who have introduced them for their own vested interests which ultimately force others to follow a life style of slavery. The rules and regulations of the society and politics should be for the betterment of human kind, to make them flourish. On the contrary the rules and regulations that hinder human progress and create pain and sarrow for others are sheer restrictions. In every aspect of life, if rules become unnecessary restrictions and a burden, they turn a human life into a hell.

The freedom with which a bird flies from one country to another, ironically is not given to a human being.

The fluttering sound of the birds, the joy in which they live is the outcome of the freedom they have. A bird locked up in a cage forgets to sing songs, only frets and fumes.

When locked up and restricted to move, they can only cry in pain. It is indeed a sad sight to see birds and animals

devotion to the Lord, they do not become acceptable. ||6|| They are entangled with the Vedas, religious discussions and egotism. They are entangled, and perish in attachment and corruption. ||7|| Nanak seeks the Sanctuary of the Lord's Name. One who is saved by the True Guru, does not suffer entanglement. ||8||10||

If a human being does good actions, good karmas, he becomes proud and wears a necklace of vanity. And sometimes masters the scriptures and holy books, gathers knowledge and then becomes a prey to debates and discussions and increases his or her ego and thinks he has won.

Any relationship which increases ones ego, ones anger, ones greed, ones attachments becomes a means of restriction, a hindrance to spiritual progress.

ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ ॥

(ਅੰਗ ੫੯੫)

Naanak aougun jaetharrae thaethae galee janjeer |

O Nanak, as many as are the sins one commits,
so many are the chains around his neck.

When one develops the art of 'Simran', Remembrance of God's name then one's sins get washed away and one attains salvation-freedom of the soul.

ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ ॥ ਸੋਈ ਬ੍ਰਹਮਣੁ ਪੂਜਣ ਜੁਗਤੁ ॥੧੬॥

(ਅੰਗ ੧੪੧੧)

bandhan thorrai hovai mukath |
soee brehaman poojan jugath |16|

Breaking his bonds, he is liberated
Such a Brahmin is worthy of being worshipped. ||16||

Complete surrender to God Almighty and constant remembrance of HIS name are the only means to break these restrictions and hindrances.

ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ ॥
ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ ॥੮॥੧੦॥

(ਅੰਗ ੪੧੬)

naanak raam naam saranaaee |
sathigur raakhae bandh n paaee |8|10|

Nanak seeks the Sanctuary of the Lord's Name.
One who is saved by the True Guru, does not suffer entanglement. ||8||10||

ਚਾਰਿ ਮੁਕਤਿ ਚਾਰੈ ਸਿਧਿ ਮਿਲਿ ਕੈ ਦੂਲਹ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਪਰਿਓ ॥
ਮੁਕਤਿ ਭਇਓ ਚਉਹੂੰ ਜੁਗ ਜਾਨਿਓ ਜਸੁ ਕੀਰਤਿ ਮਾਥੈ ਛਤ੍ਰੁ ਧਰਿਓ ॥੧॥
ਰਾਜਾ ਰਾਮ ਜਪਤ ਕੋ ਕੋ ਨ ਤਰਿਓ ॥
ਗੁਰ ਉਪਦੇਸਿ ਸਾਧ ਕੀ ਸੰਗਤਿ ਭਗਤੁ ਭਗਤੁ ਤਾ ਕੋ ਨਾਮੁ ਪਰਿਓ ॥੧॥ ਰਹਾਉ ॥
ਸੰਖ ਚਕ੍ਰ ਮਾਲਾ ਤਿਲਕੁ ਬਿਰਾਜਿਤ ਦੇਖਿ ਪ੍ਰਤਾਪੁ ਜਮੁ ਡਰਿਓ ॥
ਨਿਰਭਉ ਭਏ ਰਾਮ ਬਲ ਗਰਜਿਤ ਜਨਮ ਮਰਨ ਸੰਤਾਪ ਹਿਰਿਓ ॥੨॥
ਅੰਬਰੀਕ ਕਉ ਦੀਓ ਅਭੈ ਪਦੁ ਰਾਜੁ ਭਭੀਖਨ ਅਧਿਕ ਕਰਿਓ ॥
ਨਉ ਨਿਧਿ ਠਾਕੁਰਿ ਦਈ ਸੁਦਾਮੈ ਧ੍ਰੂਅ ਅਟਲੁ ਅਜਹੂ ਨ ਟਰਿਓ ॥੩॥
ਭਗਤ ਹੇਤਿ ਮਾਰਿਓ ਹਰਨਾਖਸੁ ਨਰਸਿੰਘ ਰੂਪ ਹੋਇ ਦੇਹ ਧਰਿਓ ॥
ਨਾਮਾ ਕਹੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ ਅਜਹੂੰ ਬਲਿ ਕੇ ਦੁਆਰ ਖਰੋ ॥੪॥੧॥

chaar mukath chaarai sidh mil kai
dhooleh prabh kee saran pariou |
mukath bhaeiou chouhoon jug jaaniou
jas keerath maathai shathra dhariou |1|
raajaa raam japath ko ko n thariou |
gur oupadhaes saadh kee sangath
bhagath bhagath thaa ko naam pariou |1| rehaao |
sankh chakr maalaa thilak biraajith
dhaekh prathaap jam ddariou |
nirabho bheae raam bal garajith
janam maran santhaap hiriou |2|
anbareek ko dheeou abhai padh
raaj bhabheekhan adhik kariou |
no nidh thaakur dhee sudhaamai
dhraaa attal ajehoo n ttariou |3|
bhagath haeth maariou haranaakhas
narasingh roop hoe dhaeh dhariou |
naamaa kehai bhagath bas kaesav
ajehoon bal kae dhuaar kharo |4|1|

I have obtained the four kinds of liberation, and the four miraculous spiritual powers, in the Sanctuary of God, my Husband Lord. I am liberated, and famous throughout the four ages; the canopy of praise and fame waves over my head. ||1||

Meditating on the Sovereign Lord God, who has not been saved? Whoever follows the Guru's Teachings and joins the

Saadh Sangat, the Company of the Holy, is called the most devoted of the devotees. ||1||Pause||

He is adorned with the conch, the chakra, the mala and the ceremonial tilak mark on his forehead; gazing upon his radiant glory, the Messenger of Death is scared away. He becomes fearless, and the power of the Lord thunders through him; the pains of birth and death are taken away. ||2||

The Lord blessed Ambreek with fearless dignity, and elevated Bhabhikhan to become king. Sudama's Lord and Master blessed him with the nine treasures; he made Dhroo permanent and unmoving; as the north star, he still hasn't moved. ||3||

For the sake of His devotee Prahlaad, God *assumed the form of the man-lion, and killed Harnaakhash. Says Naam Dayv, the beautiful-haired Lord is in the power of His devotees; He is standing at Balraja's door, even now! ||4||1||*

Bhagats believe in four types of salvation:-

Saroop, Sameep, Sujuj and Kewal.

To become a form of one's guru, to stay close to one's guru, or to live in the guru's area or to merge in the Brahm. But the top most salvation is to attain the love of the Omnipresent Lord God. The love of the all pervading God makes one merge and go completely with the Almighty God who is everywhere. This frees one from the chain of birth and death and that is why the love of God - 'Prema Bhakti' is considered the highest form of worship in the Sikh religion. This is the top most form of salvation - Mukti.

ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ ॥

(ਅੰਗ ੫੩੪)

raaj n chaaho mukath n chaaho
man preeth charan kamalaarae |

I do not seek power, and I do not seek liberation.
My mind is in love with Your Lotus Feet.

Miser

A miser is the most unfortunate human being on this earth for he only thinks but does not spend. Life is an on-going process; it is based on movement. Breath is moving moment to moment; in our body blood is circulating; the Sun, moon, stars, earth - each one is on the move for movement is life; to become stagnant is death. If the breath stops or the blood stops circulating life comes to an end. When the flowing water of the rivers stop they turn into dirty stagnant ponds. A miser is devoid of movements.

At the time of death a miser's breath comes out with much pain and difficulty.

A miser always lives with the desire of wanting. Taking is his way of life and this desire of always wanting things makes him a miser and a greedy person.

A miser can never give respect to another. He cannot give any comfort to others and money is more precious to him than eve his own life.

A miser is a sinner. He can only give pain to others. He is highly attached to everything hence commits numerous sins.

ਕਿਰਪਨ ਤਨ ਮਨ ਕਿਲਵਿਖ ਭਰੇ ॥

(ਅੰਗ ੭੧੪)

kirapan than man kilavikh bharae |

.O miser, your body and mind are full of sin.

Kabir ji has described 'Maya' in three forms:-

Maya is a slave of the Bhagats;
Wife of the worldly people;
and a daughter of the misers.

ਸੋਹਾਗਨਿ ਕਿਰਪਨ ਕੀ ਪੂਤੀ ॥ ਸੇਵਕ ਤਜਿ ਜਗਤ ਸਿਉ ਸੂਤੀ ॥

(ਅੰਗ ੮੭੨)

sohaagan kirapan kee poothee |
saevak thaj jagath sio soothee |

This bride is the daughter of a wretched miser.
Abandoning the Lord's servant,
she sleeps with the world.

A miser worships Maya and Maya worships and serves the Bhagats.

ਮਾਇਆ ਦਾਸੀ ਭਗਤਾ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥

(ਅੰਗ ੨੩੧)

maaeiaa dhaasee bhagathaa kee kaar kamaavai |
Maya is the slave of the Lord's devotees;
it works for them.

To take one has to always stoop down, has to beg with his hands. Kirpun is in all aspects at a low level. He can never rise high in life. He spends a tasteless life, dry existence. He has no qualities of character.

Prosperity, joy, happiness and nectar can be attained only when one gives away something. Without giving it is difficult to attain any prosperity in life. Sharing is an ideal of Sikhism and a person who is not in a position to share still manages to give is an angel; higher than a human being also.

ਅਣਹੋਂਦੇ ਆਪੁ ਵੰਡਾਏ ॥ ਕੋ ਐਸਾ ਭਗਤੁ ਸਦਾਏ ॥੧੨੮॥

(ਅੰਗ ੧੩੮੪)

anehodhae aap vanddaaeae |
ko aisaa bhagath sadhaaeae |128|

and when there is nothing to share, then share with others.How rare is one who is known as such a devotee. ||128||

If Chandan (sandal wood) keeps all the fragrance to itself and distributes none, it will lose all its importance.

If the Sun keeps its sunshine, its light within itself, it will lose the identity of being the Sun. A miser loses his importance of existence in this world and becomes unknown. Satguru started the tradition of giving away one tenth of one's earnings and one's possession but for a miser giving away one tenth of his income is like giving away his life itself.

A miser is the lowest form of a human being. He has all the mental weaknesses.

The Sun is shinning, giving light from above. The clouds give in the form of rain. Only when one gives, one rises above. But a miser cannot speak two sweet words also. It is beyond

him to give any fame, name, respect and comfort to others and that is why he is deprived of all these because it is a rule of nature that one gets only what one gives.

ਦਿਤਾ ਲਈਏ ਆਪਣਾ ਅਣਦਿਤਾ ਕਛੁ ਹਥਿ ਨ ਆਵੈ॥

(ਵਾਰਾਂ ਭਾਈ ਗੁਰਦਾਸ ਜੀ)

dhithaa leeeai aapanaa anadhithaa kash hath n aavai|

You get your own,

given nothing cannot bring to you anything.

By sharing one gets prosperity nothing decreases. A miser is like a watchman of wealth - he is not the master.

ਸੂਮਹਿ ਧਨੁ ਰਾਖਨ ਕਉ ਦੀਆ ਮੁਗਧੁ ਕਹੈ ਧਨੁ ਮੇਰਾ ॥

(ਅੰਗ ੪੭੯)

soomehi dhan raakhan ko dheeaa

mugadh kehai dhan maeraa |

God gave wealth to the miser for him to preserve,

but the fool calls it his own.

A person who can distribute to others is a Master. Even a lion leaves the flesh for others once its own hunger is satisfied. It is only a human being who has enough for himself and yet wants to take the share of others. Even if one is unable to give to others because of his lack of means, yet if the thought is there to share and give to others, it gives the heart a joy, a happy satisfaction. One can give water to a dry, thirsty plant, one can speak humbly two words of moral support and sympathy to a suffering soul.

An Indian is such a miser that he refuses to give place or accomodate another person in a train or a bus, yet wants to take away another persons rights. These small small instances reveal the intentions of misers.

Majority of the Indians are of a miserly nature. Here, if some one has the talent of an art or knowledge of herbal medicines, he or she is reluctant to share the same because by nature most of the people here are misers.

People who share and distribute wealth, noble deeds, art and talents, are blessed by God Almighty and prosper in their lives. People who are united to Him round the clock, are every generous. Rest of the people will be misers in some way or the other.

The misers are like the Simal (Bombax) trees. Even though they will touch the peak of wealth, their wealth is like

the height of a Simal tree. The flowers and fruits of this tree are tasteless.

If a bird comes to its shelter, it neither has any shade to offer nor any fruit or flower; it can be of no use or comfort to anybody. A miser does not want anyone to sit near him; giving is a far off dream.

ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ ॥
ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ ॥
ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ ॥

sinmal rukh saraaeiraa ath dheeragh ath much |
oue j aavehi aas kar jaahi niraasae kith |
fal fikae ful bakabakae kanm n aavehi path |

The simmal tree is straight as an arrow; it is very tall, and very thick. But those birds which visit it hopefully, depart disappointed. Its fruits are tasteless, its flowers are nauseating, and its leaves are useless.

Misers give birth to misers. Their houses give shelter to no one. The law of nature teaches us that we can receive only when we give.

The Sufi Saint Saadi of Iran says that 'O' God do not give so much money to misers and do not make generous people lack any wealth and assets.

If miser people have all the wealth and generous people lack wealth and are economically weak, such a society will suffer.

Keh Sifla Khudavand Hasti Mubash
Keh Java Mrd Ra Tung Dasti Mubash

The truth is that a God fearing person, a believer of the Supreme will never be a miser and a person who has no knowledge of God Almighty will definitely be a miser.

A miser has no knowledge of the fact that the golden rule of God and Nature is that only by giving can we receive; and only by sharing one can attain true happiness and joy.

OOO

Panch Parvan

To become a Panch (leader) is an inborn desire of a human being.

All efforts are to become a leader. But unless one drives out the five evils from one's mind and invites the five virtues one can never become a true leader, a 'Panch'.

ਪੰਚ ਮਨਾਏ ਪੰਚ ਰੁਸਾਏ ॥ ਪੰਚ ਵਸਾਏ ਪੰਚ ਗਵਾਏ ॥੧॥

(ਅੰਗ ੪੩੦)

panch manaaeae panch rusaaeae |
panch vasaaeae panch gavaaeae |1|

When the five virtues were reconciled, and the five passions were estranged, I enshrined the five within myself, and cast out the other five. ||1||

Desires, anger, greed, attachment and ego have to be driven out and virtues like - compassion, happiness, friendly attitude, truth and contentment have to be invited and adopted in one's personality.

The entire spiritual practice is based on getting rid of the five evils and adopting the five virtues in the life's journey. Whenever a person is able to successfully do this, he becomes a leader - a 'Panch'. Such a person is accepted by God in HIS kingdom and he or she are the true 'Panchs' of this world.

Any one who is not accepted in God's kingdom, it is sheer ignorance to accept him or her as a 'Panch' (Leader) of a religious organisation. It is not a child's play. To be accepted in the eyes of the world and people is only a game of the politics. To be accepted in the Levee of God ands Guru and then being chosen as a 'Panch' is true spiritualism. To become a 'Panch' one has to meditate conscientiously on the all pervading Lord God. The Panchs are meditating on God all the time ,round the clock, every moment.

In this world, to become a 'Panch' (leader) one has to be very shrewd, cunning, bluff master and dishonest and anyone who has these vices can very soon become a leader. Actually to be able to tell lies and be utterly dishonest is also an art.

ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ ॥

(ਅੰਗ ੪੭੦)

mukh jhooth bibhookhan saaran |

With your mouth you utter falsehood,

and you adorn yourself with precious decorations;

In every country, every city every district, such leaders are existing who possess this art to manipulate and become 'Panch' by ill gotten means.

And, rare are the souls who can trhow out the five evils and adopt the five virtues in the heart - this is also an art of the highest order. We do not find saints and Brahmgyanis in every city, town or lanes. One who can account for God's doings can only be called Scientist for God's actions and doings are countless and beyond any account.

ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥ ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

jae ko kehai karai veechaar |

karathae kai karanai naahee sumaar |

No matter how much anyone tries

to explain and describe them,

the actions of the Creator cannot be counted.

A saint does not count the doings of the Almighty God for he knows they are countless. A saint is fully aware of God's endless doings, so he remains absorbed and intoxicated in HIM and HIS doings - lives in utter astonishment.

ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ ॥ ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ ॥੧॥

har ras kaa thoon chaakhehi saadh |

chaakhath hoe rehehi bisamaadh |1|

But when you taste the sweet flavor the the Lord's sublime essence - upon tasting it, you shall be wonder-struck and amazed. ||1||

The people who remain communed with God and live in astonishment are the ones who are the 'Panchs' in the real sense.

The day this world will be devoid of dishonest politicians and the 'Panchs' who are accepted in the Levee of God, will rule the world, that day will be the beginning of a truthful pure world - true leadership. Then there will be no negative people to mar anyone's right. The ruling parties will safeguard the rights of the people whereas the present rulers take away the rights of human beings - the public suffers at their hands.

One country takes away the rights of another country. One community takes away the right of another community and similarly one individual tries to snatch the right of another individual. Such an attitude is at its peak these days. The answer, rather solution, to such a situation is only in the hands of the true panchs who have inculcated the five virtues - compassion, happiness, truth, friendly attitude and contentment in their day to day lives. They have pure hearts who through love and compassion serve the people. One always wants to give something to a friend and if one has an enemy one wants to take away everything. Good qualities enhance friendliness towards humanity.

ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ ॥

sabh ko meeth ham aapan keenaa
ham sabhanaa kae saajan |

I am a friend to all; I am everyone's friend.

Such a person who considers everyone his friend cannot betray any one at any time.

One loves a friend and one feels like giving him everything but one does not get such feelings for a stranger, infact one feels like taking away things from him. A stranger appears like an enemy at times and one feels like snatching everything of an enemy. Snatch his wealth, his health, his dignity and respect. On the other hand when the evil in the eyes dies one finds the whole world a friend.

ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥ ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥
(ਅੰਗ ੨੬੬)

man apunae thae buraa mittaanaa |
paekhai sagal srisatt saajanaa |

One who eradicates cruelty from within his own mind,
looks upon all the world as his friend.

To a friend one feels like giving everything like wealth,

respect, dignity even one's body and sacrifice every thing for his sake.

A person from whose heart evil has vanished and who sees a friend in every human being and has an urge to give all the time something, such a person is a 'Panch', a leader in the true sense. He is a leader in this world. He is accepted in the kingdom of God. He is for ever saturated with the comforts of this world and the 'Annand' (bliss) of the next world.

OOO

Body and Mind

God has two forms - invisible and visible, (Formless and Form). The invisible form is subtle and the visible form is gross. In the same way we have also two bodies - physical and subtle. Body is gross and Mind is subtle. The needs of the physical body are also gross and the needs of the mind are subtle.

The physical body needs the world while the mind yearns for God.

The needs of the body are fulfilled by wealth while the needs of the mind are fulfilled by religion, spiritualism and morality. When the body runs around in the world it creates a relationship with the world and when the mind becomes an introvert and locks within its inner self, it creates a relationship with God. There are certain qualities of a beautiful body. And there are some good qualities and virtues that are some characteristics of a beautiful mind. Body needs a house to stay in. Mind also needs a place to rest in. Body has its own offspring (children). Mind too has its offspring.

For the comfort of the body, some build beautiful houses with lots of effort. Mind also has a house to rest in peace.

ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ ॥੩॥

(ਅੰਗ ੫੯੫)

Nirankaar kai dhaes jaahi thaa sukh lehehi mehal |3|

When you arrive in the land of the Formless Lord, you shall find peace in the Mansion of His Presence. ||3||

A person sans good Karmas lives in dirty slums and filthy places. An ignorant person also lives in a web of continuous desires and wants. The children born out of this body are sometimes good and sometimes bad. The good offspring bring name and fame to the family and the bad ones bring shame and pain to the family.

By the birth of truthful children the bad name of a family is erased.

ਅਪਜਸੰ ਮਿਟੰਤ ਸਤ ਪੁਤ੍ਰਹ ॥

(ਅੰਗ ੧੩੬੧)

apajasan mittanth sath puthreh |

One's bad reputation is erased by a true son,

Bad offspring bring bad name to the family. At the physical level only some people have bad children but at the mental level most of the people have bad offspring and the mind lives in dirty places. By carrying out physical work or mental work, one has to earn one's livelihood and bring up one's family. And by singing the glory to God Almighty, one has to kill one's mental family (of desires) and burn the house where the mind lives.

By the 'remembrance' of 'Gods' name, a bright light is born. This fire is called Yoga Agni or Brahm Agni. The ratio of 'Jap' increases and so does the 'Taap' increases its brightness. The fire burns the outside garbage and this internal fire burns the garbage of dirty thoughts and desires of the mind.

The children born of physical body have names and those born of the mind also have names. The mind have five children and all are one worse than the other.

The offspring of the mind are desires, anger, greed, attachment and ego. Mind is a body of thoughts. And these five have to be burnt which are born out of the mind itself.

The mind lives in a fire of numerous desires and these have to be burnt. A person who is not able to burn his bad offspring of the mind tries to trouble and burn the physical body offspring of others. One who is not able to burn the desires of his own mind, wants to burn other peoples houses. To destroy is an in built urge of a human being. Therefore if this urge of 'destruction' is carried out in the outside world, it beings about lot of pain and suffering to humanity but if this urge of destruction takes an inward out, it can destroy all the bad offspring of the mind - the five evils can be burnt fully and a human being can attain perfect bliss - a permanent 'Annand'. When the five bad children of the mind turn into ashes, the person attains perfect joy and peace of mind. But rare is a soul that makes efforts to burn these evils of the mind; most of the people are busy burning the outside world.

ਕਬੀਰ ਐਸਾ ਕੋਈ ਨ ਜਨਮਿਓ ਅਪਨੈ ਘਰਿ ਲਾਵੈ ਆਗਿ ॥
ਪਾਂਚਉ ਲਰਿਕਾ ਜਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਵ ਲਾਗਿ ॥੪੨॥

(ਅੰਗ ੧੩੬੬)

kabir aisaa koee n janamiou apanai ghar laavai aag |
paacho larikaa jaar kai rehai raam liv laag |42|

Kabeer, there is no one born,
who burns his own home,
and burning his five sons,
remains lovingly attuned to the Lord. ||42||

Once in a blue moon is born such a child who comes on this earth and with his 'Jap' and 'Tap' burns the centuries old evil children of the mind and attains joy and peace in the absorption with God Almighty.

The cyle of birth and death can never end, till we are able to burn these centuries old evils of the mind - out of which 'Desires' is the foremost evil. When a body dies, it is burnt but the mind can be burnt only with the 'remembrance' of God's name.

As the physical body becomes old the mind with its desires becomes young. And then it becomes difficult for an old body to control a young mind. Before the physical body dies, the mind should die. Only when the mind is burnt and burried can we attain the purpose of life - eternal 'Annand'.

When a human being has total awareness and meditates on Guru Shabad (God's Word) then only a 'Brahm Agni' is born with which the desires of the mind get burnt into ashes and finally is born a fragrance of true spiritualism and the soul reaches its destination i.e. the Levee of God Almighty. The physical body is burnt when it dies and only the bones are left behind which are gross, but when the mind is burnt, the spiritual fragrance which is left behind goes ahead on its journey for it is subtle. Such a person merges his own Brahm Jyoti (light) with the Parbrahm Jyoti (Light of God) and becomes One with HIM.

ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ ॥

(ਅੰਗ ੮੪੬)

jothee joth ralee sanpooran theeaa raam |
One's light blends with the Light,
and one becomes totally perfect.

Distances

It is indeed difficult to see an object completely if it is too far away. There are certain things in the Universe such that even with the help of a telescope or binoculars one is not able to see them fully.

All the planets and galaxies are millions of miles away from each other. But here I am going to speak about only the distances amongst the people living on this earth.

It is difficult to know the form, colour and character of someone who is far far away.

These distances are of two types:-

One external and one internal. Because a human being is a combination of body and mind, hence there are some physical distances on the basis of body and some subtle distances on the basis of mind or mental level. To day science has erased all external form of distances. It has made the world very small. Today a man has his breakfast in one country, his lunch in another country and his dinner in yet another country. Just in a few hours one can fly round the world. And today man is very much aware of the people of various countries their names, colour, form, race, culture etc. They are aware of their language, religion and their politics; in which, countries peace prevails and where terrorism exists. Briefly, man is aware of all situations prevalent in different parts of the world. There was a time when people were unaware of what was happening in a place only twenty miles away. Today, what is happening in places thousands miles away is known to everyone. Today, what is being spoken in one country can immediately be heard via radio, telephone. What is happening in one country can be seen 'live' on the television. Science has erased all external, outside distances. Today there is no distance externally; but internally there are

immense distances.

Once upon a time when travellers used to go from one place to another, people of different towns used to welcome them with open arms; instead of water, milk was offered. One did not feel like a stranger anywhere, all comforts were provided. Guests were treated like God. People gave lot of respect to guests. Heart-felt closeness gives birth to compassion and love. Compassion on travellers and respect to guests was common nature of the people. Inwardly 'One' and the same soul exists in every human being, though outwardly everybody may differ because of name, form, colour, language, religion etc. Earlier most of the people were introverts; therefore there was inner closeness because of no distinctions inwardly, though outwardly they lived at in great distances. Rarely anyone could travel from one country to another. But today science has removed all these external distances of places - this is a big gift of science. Automobiles, railway trains and aeroplanes have erased all distances.

But today man has become so extrovert the inner distances have increased tremendously. Today when one travels and goes to other countries, cities and towns, one gets a feeling of strangeness - feels like an outsider everywhere.

These distances have increased so much that today one does not know the name of one's neighbour also. There is nearness of place but distance of heart and feelings.

A person may be sitting next to another but on being asked by one of them as to who the other one is, the answer is, seems to be someone of great distance. Now externally there is no distance but inwardly he is far far away. Then if the name of a person is taken who stays far away in another country, the answer is that, that person is very close to us. Person who is sitting next is a stranger and one who is residing far away is very close. How can one erase these distances amongst human beings?

The saints have an answer to all this, they have the complete knowledge as to how to abolish these distances. Many lovers of God have endeavoured to remove distances

but Guru Nanak Dev ji's contribution is immense and distinctly displayed in his life style. Even today Sri Guru Granth Sahib ji is helping people to remove these distances. Guru Nanak Dev ji chose one Muslim companion and one Hindu companion to accompany them in his various travels thus trying to remove the distances in different castes and classes.

He spoke about 'Ek Onkar' in Banaras and went all the way to Mecca, Madina also to propagate the 'Word' (Shabad). His holy utterings are found in many languages like - Sanskrit, Persian, Brij, Arabic, Punjabi, Sindhi and Rajasthani. In this way he tries to erase the distance of languages also. He sang the name of 'Ram' and 'Allah' very often in his melodious voice. He tried to explain to the world the 'true' meaning of God's Name. He disagreed with the distances created due to different castes, class, language, name, form, colour, countries etc.

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥
ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

(ਅੰਗ ੧੩)

sabh mehi joth joth hai soe |
this dhai chaanan sabh mehi chaanan hoe |
Amongst all is the Light-You are that Light.
By this Illumination, that Light is radiant within all.

Sri Guru Gobind Singh ji also says that the same 'Light' shines in an ant or an elephant; in a particle of sand and in the mighty Sun.

ਹਸਤੀ ਕੀਟੀ ਤ੍ਰਿਲੋ ਆਦੰ॥
ਏਕ ਅਖੰਡ ਬਸੈ ਅਨਾਦੰ॥

Hasti kiti tirlo aadang. Eik Akhand basey Anaadang.

Therefore science erased the outside distances and spiritualism erased the inside distances and differences. Despite this there are lots of distances amongst human beings and this is all a gift of politics. It is only politics that has caused distances between man and man, between countries and between communities.

Psychologists believe that the intentions of sinners and politicians are similar. A sinner, commits big sins and becomes a big sinner. A politicians popularity is also based on big sins

and so he becomes a powerful politician. Therefore all the big sins are a gift of the politicians/

History calls Hitler a politician but he has a record of killing millions of people. One million people were killed in Russia to bring a revolution and over two million people were killed and displaced to bring a revolution in China. In this world the greatest sins have been caused by the politicians. Lakhs of people were killed in 1947 during the partition of India. Science may have brought the world close together, distance-wise but the politicians have created lots of distances in mankind. The prosperous countries close their doors for the under developed poor countries. Passports, Visas and other obstacles are all a gift of politics. In the political world we find the differences of language, colour racial discrimination etc. A politician's morality and religion are all based on his 'Chair'. He or she can sacrifice all his virtues, qualities of character and morals for the sake of his powerful chair.

The truth is that anyone who is far from his 'Soul' is far from every body. The farther we go from God, the more distance we create with human beings and the nearer we stay to God, the whole world gets near to us. A person who is in union with God finds no-one a stranger in this world, every body belongs to Him and He belongs to every one.

ਹਿੰਦੂ ਤੁਰਕ ਕੋਊ ਰਾਫਜੀ ਇਮਾਮ ਸਾਫੀ
ਮਾਨਸ ਕੀ ਜਾਤ ਸਬੈ ਏਕੈ ਪਹਿਚਾਨਬੋ ॥

(ਪਾ: ੧੦ ਅਕਾਲ ਉਸਤਤਿ)

Hindhoo thurak kooo raafajee eimaam saafee
maanas kee jaath sabai eaekai pehichaanabo |

Some are Hindus and others are Muslims. someone is Iliifazi (ashiah=renouncer-follower of Ali) and another an Imam-Shafi (Sunni=adherent of the Prophet) but ye recognize all human race as one.

For a lover of God no one is far away. A Bhagat lives near his soul and the soul resides everywhere and in every one.

So a Bhagat (Lover of God) lives in nearness to every one and every thing. He feels other people's sorrow and pain as his own. He remains happy in other people's happiness. A

Gurmukh always tries to erase these distances amongst people. And a politician wastes all his energy in creating distances.

Nearness of God gives birth to nearness to mankind. Nearness of God brings one nearer to the objects of the world too. Infact every object turns into a form of God. Those who say God is far away:-

ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

gaavai ko jaapai dhisai dhoor |

Some sing that He seems so very far away.

Are only revealing that they themselves are far away from God. The one, who is seeing God as Omnipresent; is living in HIS presence all the time and says:-

ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥

(ਜਪੁਜੀ ਸਾਹਿਬ)

gaavai ko vaekhai haadharaa hadhoor |

Some sing that He watches over us,
face to face, ever-present.

If one makes one's mind steadfast and stable, one starts seeing the 'Steadfast' everywhere.

ਹੈ ਹਜੂਰਿ ਕਤ ਦੂਰਿ ਬਤਾਵਹੁ ॥
ਦੁੰਦਰ ਬਾਧਹੁ ਸੁੰਦਰ ਪਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

(ਅੰਗ ੧੧੬੦)

hai hajoor kath dhoor bathaavahu |
dhundhar baadhahu sundhar paavahu |1| rehaao |

God is present, right here at hand;
why do you say that He is far away?
Tie up your disturbing passions,
and find the Beauteous Lord. ||1||Pause||

A person who is engrossed in the love of objects and the attachment of the powerful chair sees God as far away.

ਮੋਹਿ ਮੋਹਿਆ ਜਾਨੈ ਦੂਰਿ ਹੈ ॥
ਕਹੁ ਨਾਨਕ ਸਦਾ ਹਦੂਰਿ ਹੈ ॥੪॥੧॥੧੩੯॥

(ਅੰਗ ੨੧੦)

mohi mohiaa jaanai dhoor hai |
kahu naanak sadhaa hadhoor hai |4|1|139|

Infatuated with emotional attachment,

they think that God is far away.

Says Nanak, he is Ever-present! ||4||1||139||

Those who believe God to be very near are continuously absorbed in God's bewilderment and intoxicated in astonishment, they live in heavenly bliss and Annand.

ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥ ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥

(ਅੰਗ ੪੬੪)

visamaadh naerrai visamaadh dhoor |

visamaadh dhaekhai haajaraa hajoor |

Wonderful is closeness, wonderful is distance. How wonderful to behold the Lord, ever-present here.

Distances cause hatred and hatred leads to violence. One wants to destroy and erase what one hates. One wants to take away everything from a person whom he hates. But with someone whom one loves, is near, is friendly, he or she wants to give him everything. On the worldly basis because of the distance with God, one has started hating people, one lives in awe of others and snatch each others rights.

Even though science has brought the outside world near and spiritualism has propagated the lesson of inward nearness and many saints have lived an examplary life of human unitedness, love and friendship, yet the politicians have tried their best to wash out all these ideals and created distances amongst human beings, thus turning the world into a hell. This world of friction and hellish life is a gift of the politicians. The day people of the world will learn to stay near their concsious, their souls, the distances will be erased completely and politics and politicians will vanish from the scene.

OOO

Five Elements of Nature

The human body is an effigy made of five elements. The Almighty God has created the entire universe with the five elements.

ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ
ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ ॥

(ਅੰਗ ੭੩੬)

panch thath kar thudh srisatt sabh saajee koee shaevaa
kario jae kish keethaa hovai |

You created the entire Universe out of the five elements; if anyone can create a sixth, let him.

Every thing has been created by God out of these five elements. The balance of these five elements inside our body is a miracle by itself because temperamentally each element is different than the other, yet they are inter-related and a help to each other. Different characteristic also cooperates and helps the other; they do not contrdict, instead compliment each other. If a human being learns this quality, he or she can experience the nearness of God.

ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥
ਐਸੀ ਰਹਤ ਰਹਉ ਹਰਿ ਪਾਸਾ ॥

(ਅੰਗ ੩੨੭)

ap thaej baae prithamee aakaasaa |
aisee rehath reho har paasaa |

Water, fire, wind, earth and ether
adopt such a way of life
and you shall be close to the Lord.

A human being breaks relationship because of very small incidents but these five elements even though are of very different natures, they cooperate and do not create friction amongst each other. The union of water and fire is a miracle. It is encouraging to witness the cooperation of earth and fire, space and air, How opposites can help each other? This,

one has to learn from the elements of nature. Man has built mountains because of difference of opinions - in some instances, language does not click; in some places colour, race, caste etc., have created the difference. Countries, communities, religion etc., do not allow human beings to come close to each other.

If a human being learns the art of living from these elements of nature, he or she will come near God and be in union with Him thus attaining the purpose of human life. Blessed will be his or her life!.

Firstly let us see the 'essence' of earth which is in us. Let us contemplate earth is under our feet. The moral lesson we get from it is that do not sit on people's head, but become the dust of every one's feet (humility). Do not become a burden on some one's life. Do not sit on some one's head for you won't be able to sit there for long, for the head can't take the burden for too long and will drop you down.

When a friend sits on a friend's head (dominates) the friendship gradually turns into enemity. It does not take too long for the relationships to end or break, when a brother becomes a burden to another, when parents and children become burden to each other; when a wife becomes a burden or a husband becomes a burden to her, when a king becomes a dictator or sits like a heavy stone on the heads of the public, the people shake him off their heads. By dominating or becoming a burden on other persons, strife is turning the other persons life into hell.

An Iranian Sufi saint, Sheikh Saadi says that walk on a path in such a way that you do not become an obstacle to others. Do not throw your own weight on others. Do not stress on your own identity. If you walk in a way where you are enforcing others to salute you by force, it is a sort of violence. Spreading your own wings means stopping others way. There are many people on this earth who are stopping others ways. Many people are not able to reach their destination because of these egoistic people, who are a hindrance to their progress and stopping their way.

A Fakir says that live in this world in a way that your presence does not act as a catastrophe for others. Actually some people are such that whenever they sit they will create

fireworks. They will uproot the roots of the tree under which they are sitting. Their nature is to throw 'fireworks' all the time. Sheikh Saadi says that if you have the keenness to go to the Masjid, do not go to the forefront to read the Nimaz, lest someone turns you into a Prophet. Do not have the intention of becoming popular or getting an important chair when you visit the house of God, the Masjid; otherwise you will never be able to put your heart and soul to God Almighty. Generally the important people of the Temples and Masjids and Gurdwaras are the one's who are far from the actual spiritual world ('Nearer the Church, farther from God'). To look for respect from human beings and fame for their social service, is a natural instinct of every human being. But to also have the urge to stay as the top man (Leader) of all people, is the last thing God likes because such a person is always trying to stress on his own identity all the time and this makes him or her lose God. Such a person remains devoid of God's presence and falls from a human level to a devil's level.

Az Rah Chunar Ki Slamaat Na Kunad
Ba Khalak Chuna Ze Ki Kayamata Na Kunad.
Dar Masjid Gar Ravi Ki Kuna Zouk Tura
Dar Pesh Nw Khuvanad O Imamat Na Kunad.

(Sheikh Saadi)

During his travels, when Guru Nanak Dev ji reached Multan he sat on the outskirts of the city to sing the glory of God Almighty. Multan was the city of Pirs, Fakirs and Saints.

Garad Garda Garma Gorastan,
Chahar Cheez Tofaye Multan.

There was a chaos amongst the Fakirs. With the shine of the rays of Truth, the fake darkness went into the background. A story that I read in 'Gulistan' explains and depicts this picture beautifully.

Once, darkness goes to God and complains against the bright Sun and says 'O' God, this Sun is after my life, it does not let me rest in peace, he is my greatest enemy. Then God asked the Sun that why do you keep troubling the darkness. Then the Sun pleaded and said, 'O' God, till today I have never met the darkness, therefore how can I be the cause of any trouble to the one I have never seen in my life?

So, the 'darkness' of Multan got scared and all the Fakirs

decided to tell Guru Nanak Dev ji that your presence is not required in this city as Multan is full of Fakirs already.

It was indeed surprising that what sort of Fakirs they were who did not want to accept or welcome another Fakir. One country cannot have two kings. Twenty Fakirs can sit on one throne. But it appears these people were not Fakirs, but were politicians. They were abashed to say it directly to Guru Nanak Dev ji. So one of the Fakir said it with a gesture by sending one cup of milk filled completely to the brim (indirectly saying there is no more place for you over here). Guru Nanak Dev ji plucked a Jasmine flower from the garden and kept it floating on the milk and sent the cup of milk back to the Fakirs. The Jasmine has no weight, very small in form but its fragrance is immense. Gurudev explained it in a beautiful gesture that I will not stay in Multan as a burden. I will stay just like a flower, giving fragrance. Your status and positions will stay intact. I will make my place myself without distubing any one of you. Frankly, it is flower only that can be kept on the head. If the flower is kept on the head, it is not a burden rather gives freshness to the head, emits fragrance. On the other hand if a heavy stone is kept on the head, one has to shake one's head to make it fall. Therefore the lesson to be learnt is that one has to live humbly at the feet of others and not sit on others head like a burden.

Fire is entirely opposite in nature when comparing it to earth and water. Fire is life. The symptom of a dead body is that it loses its heat, hands and feet become cold. The deeper meaning of 'fire' in the body is to keep the spirit of 'valour' (bravery) intact, to have self respect and be self-reliant. If we misuse 'fire', one can burn other people's houses. So also the 'fire' of anger can burn a human being and burn others also. To be humble does not mean one is a coward. Every Tom, Dick and Harry should not make fun of you or harm you. One should be able to maintain one's self respect and be able to safe-guard others and your own rights and safety.

Water

Water is entirely of a different nature than fire. Just like the melody of music is based on different musical tones. The

beauty of a painting is based on different rather opposite shades of colours etc., so also the life of a human being is based on opposite-natured elements (five elements). But when one adopts the best quality of each element, we turn our lives into a big success. We have to inculcate the property of 'Purity' from water. Water is the life of human beings and vegetation.

ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ ॥

(ਅੰਗ ੪੭੨)

pehilaa paanee jeeo hai jith hariaa sabh koe |

First, there is life in the water,
by which everything else is made green.

To distribute purity, freshness and joy are some of the qualities one has to learn from water. To possess the eye of equanimity - see every body as one and the same is a quality to be learnt from the sky - space. To consider all as equal and maintain oneness is a lesson, we learn from the sky. The 'sound' hits the sky and rebounds, i.e., comes back. What ever gifts we get we should return them to the world and thus become examplary.

Air

To keep flowing is a natural characteristic of the 'air'. Movement is the basis of human life. Forget laziness, too much of sleep and adopt the enthusiastic, energetic, and the flowing qualities of the air.

So, a person, who adopts the virtuous qualities of these five elements of nature, experiences the ' Nearness' of God Almighty. He attains the joy of the awareness of the Supreme Energy.

ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥
ਐਸੀ ਰਹਤ ਰਹਉ ਹਰਿ ਪਾਸਾ ॥

(ਅੰਗ ੩੨੭)

ap thaej baae prithamee aakaasaa |
aisee rehath reho har paasaa |

Water, fire, wind, earth and ether
adopt such a way of life and
you shall be close to the Lord.

A person who adopts the basic assets of these five

elements, understands God and HIS nature and eventually merges in HIM.(becomes one with God).

Humility from the Earth, Purity from the Water, Life-force and self respect and courage from the Fire, Energetic and active attitude from Air and finally an eye of equanimity - all are one and the same, is to be learnt from the sky - space. One becomes God after attaining these virtues.

OOO

Astonishment

A state of mind which bewilders it, a state which one is unable to see completely with one's eyes, a state which cannot be explained fully; a state which remains untouched even after touching; unheard, beyond intelligence and understanding, such an internal state which one experiences is a state of bewilderment - sheer astonishment. A small child is egoless, hence always lives in a state of bewilderment. Seeing butterflies, birds, flowers, trees, he or she is wonderstruck. As a person grows his or her ego also increases and he remains devoid of bewilderment. By the time he reaches old age, not even a speck of 'astonishment' remains. This era is an era of tremendous ego. That is why 'Bewilderment' has become a dream in today's world. Today we find 'Astonishment' only in a child's world. But this astonishment is based on unawareness. There is no spiritual joy or 'Annand' in it. When a poet is drowned in emotions, he or she is in a state of 'astonishment' or a saint lives all the time round the clock, every moment in a state of astonishment. He enjoys the 'Annand' of bewilderment every second of his life. His astonishment is based on pure knowledge (spiritual). A little bit of this 'astonishment' can be seen in rural lives. In urban life-style this is completely wiped out. Those who live below the level of knowledge and understanding, can never experience 'Astonishment'. For example, animals remain devoid of such 'Annand' (Joy). Even if human intelligence and ego increase and understanding falls down, a human being remains devoid of this joy. Such a person is just like an animal. Today all knowledge is science. The knowledge of the objects of the world is sheer science. A scientific intelligence says that he or she has seen every thing and will describe only what he has seen. Such a person cannot understand 'Astonishment's' joy. The principles of

science keep changing now and then and change is present only where there are errors. Science has given worldly comforts and has taken away the subtle joys of 'Vismad' (Ecstasy). A few centuries ago, knowledge was predominant and people lived in 'Astonishment' (Joy). But today science is predominant and people have lost the joy of 'Astonishment' (Vismad)/Ecstasy. In olden times many Holy scriptures were written, and till today their translations are being done. In this century all books written are on science. The best of books is on science but not a single Holy scripture has been written. The vanity and ego of this century is at its peak. If one rises above the level of knowledge and understanding, one is blessed with the joys of 'Vismad' - utter Astonishment and Bewilderment. And when one lives on a level of intellectual knowledge or below, then one loses this joy of joys. After constant thinking when the mind one day goes above the thought process and rises high, minus ego and all self, then such a person enjoys the joy of 'Vismad'. At such a time, even small scenes bring joys of 'Bewilderment'. On the other hand, for people living on levels of intellectual knowledge or below, even the greatest of scenes are devoid of any joy of 'Bewilderment'.

All the sounds the ears are listening to - songs and chirping of the birds, the subtle sound of the breeze, the sounds of the animals, the thundering of the clouds, the various sounds of different languages created by human beings - all become a source of 'joyful astonishment' to a spiritual soul living on a high level of existence. Such a person goes into the world of astonishment, seeing every particle of sand or observing every ray of the Sun which is hiding volumes of knowledge inside. Swami Ramkrishan swirled in a world of 'Vismad' - astonishment on hearing the superb examples related by an atheist to prove the non existence of God. On hearing these very convincing examples he said today, on hearing this atheist, I have become a more staunch believer of the 'Supreme God' for had it not been for the presence of God Almighty this atheist could not have come out with such superb examples. This is the identification of a truly spiritual and fully evolved soul.

On the contrary, a person living below or on the intellectual level of knowledge, overlooks the examples and beautiful similies given by a highly spiritual soul. He can only see the varied names, forms, colours, castes and creeds of people and thus creates only confusion and chaos.

The life that exists in the entire vegetation; the life that exists in the smallest of insects and ants, the life that exists in subtle and gross forms - all these are great wonders of God. Even nakedness is a subject of astonishment.

People are unaware of their nakedness. The moment one rises above the level of intelligence and worldly knowledge, one experiences the joys of 'astonishment'. On seeing, the miracles and wonders carried out by the Air, Water, Fire, and on experiencing the various tastes of different objects of the world and on experiencing the complete absorption in meditation - all these make a spiritually evolved soul go into 'Vismad' (ecstasy). The different ways species are born in this world - through eggs, uterus, pores and underground are a wonder by itself - wonderous mysteries if one stops and ponders. The distances of far off countries, continents, the distance between the Sky and the Earth, the distance amongst Planets and Galaxies and the distance in the hearts of the people are all a matter of 'Astonishment'. All this is a 'Mysterious game' of the Almighty God.

Guru Nanak Dev ji says that I am utterly bewildered to see these wonders of God.

ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥
ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥੧॥

(ਅੰਗ ੪੬੪).

vaekh viddaan rehiaa visamaadh |
naanak bujhan poorai bhaag |1|

Beholding His wonders, I am wonder-struck.
O Nanak, those who understand this
are blessed with perfect destiny. ||1||

Complete meditation and God's full grace and blessings, makes a human being rise above the level of human knowledge and makes him or her live in utter astonishment and bewilderment. Such a person enjoys the joy of 'Vismad' round the clock, every movement of the day and night. It appears as if:-

ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥
ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥
ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥
ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ ॥

(ਅੰਗ ੪੬੩)

visamaadh naadh visamaadh vaedh |
visamaadh jeea visamaadh bhaedh |
visamaadh roop visamaadh rang |
visamaadh naagae firehi janth |

Wonderful is the sound current of the Naad, wonderful is the knowledge of the Vedas. Wonderful are the beings, wonderful are the species. Wonderful are the forms, wonderful are the colors. Wonderful are the beings who wander around naked.

Just as a dumb person can not express the sweetness of the sweets he has tasted, so also a person who experiences the wonders and joys of 'Vismad' cannot utter a word and explain any thing.

ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ ॥
ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ
ਜਿਉ ਚਾਖਿ ਗੂੰਗਾ ਮੁਸਕਾਰੈ ॥੨॥੧॥੨੦॥

(ਅੰਗ ੧੩੦੨)

bisam bisam bisam hi bhee hai
laal gulaal rangaarai |
kahu naanak santhan ras aaee hai jio chaakh goongaa
musakaarai |2|1|20|

I am wonder-struck, wonder-struck, wonder-struck and amazed, dyed in the deep crimson color of my Beloved. Says Nanak, the Saints savor this sublime essence, like the mute, who tastes the sweet candy, but only smiles. ||2||1||20||

OOO

Art

God is a mighty Artist. His Art is sprawled all over. A tiny seed, when sown in the earth, sprouts and finally gets the shape of plant or a tree and gives forth flowers and fruits. The process of a seed turning into a massive tree or plant, loaded with flowers and fruits is an art of Nature seen in the form of Vegetation in the entire Universe, and this leaves the human mind wonder struck. The water of the rivers and sea turning into steam by the rays of the Sun, rising high into the sky, turning into clouds and droping down again in the form of rain is a superb piece of Art. The varied forms and faces of different beasts and birds, the colourful feathers, etc., are the fine example of 'Gods' Art. The beautiful waterfalls, the springs exhibit another piece of art. Sound of music is always ringing in nature in the form of the swirling wind, the thundering of the clouds, the twittering, chirping of birds etc.

Till where the human sight can travel, one witnesses only the 'Art' of God and one can do nothing but sing praise of that Supreme Energy - the greatest 'Artist of the universe. Anyone of little deeper intelligence cannot remain quite but sing the Glory of God and say 'Praise be to the Lord of the Lords!' HE is a perfect Artist by HIMSELF.

ਤੂ ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ ॥੧॥

(ਅੰਗ ੬੧੩)

thoo sarab kalaa kaa giaathaa |1|

You are the knower of all things. ||*1*||

One of the finest examples of HIS art is to make the Planets, Galaxies and Sky stand high up in the space, without the support of any pillars or base.

ਜੇਨ ਕਲਾ ਧਾਰਿਓ ਆਕਾਸੰ ਬੈਸੰਤਰੰ ਕਾਸਟ ਬੇਸਟੰ ॥
ਜੇਨ ਕਲਾ ਸਸਿ ਸੂਰ ਨਖੵਤ੍ਰ ਜੋਤਿੵੰ ਸਾਸੰ ਸਰੀਰ ਧਾਰਣੰ ॥
ਜੇਨ ਕਲਾ ਮਾਤ ਗਰਭ ਪ੍ਰਤਿਪਾਲੰ ਨਹ ਛੇਦੰਤ ਜਠਰ ਰੋਗਣਹ ॥

ਤੇਨ ਕਲਾ ਅਸਥੰਭੰ ਸਰੋਵਰੰ ਨਾਨਕ ਨਹ ਛਿਜੰਤਿ ਤਰੰਗ ਤੋਯਣਹ ॥੫੩॥

(ਅੰਗ ੧੩੫੯)

jaen kalaa dhaariou aakaasan
baisantharan kaasatt baesattan |
jaen kalaa sas soor nakhaathr
jothn saasan sareer dhaaranan |
jaen kalaa maath garabh prathipaalan
neh shaedhanth jathar roganeh |
thaen kalaa asathanbhan sarovaran
naanak neh shijanth tharang thoyaneh |53|

His Power supports the sky, and locks fire within wood. His Power supports the moon, the sun and the stars, and infuses light and breath into the body. His Power provides nourishment in the womb of the mother, and does not let disease strike. His Power holds back the ocean, O Nanak, and does not allow the waves of water to destroy the land. ||53||

A goldsmith is very near another goldsmith, so also a blacksmith is near another blacksmith and a potter very near or close to another potter. They understand each others profession very well and can appreciate it fully and judge who is the best in his or her respective profession. To understand God, one requires the heart of an Artist. An artist is very near or close to God. Every thing has its two aspects, as there are two sides of a coin or two aspects of a picture. Art can make a person worldly or can turn a person Godly. This depends on the wisdom and constant practice of an artist. Just as a little of 'Kanji' (Beverage made by mixing black carrots salt and mustard in water) can spoil the milk, so also just a little bit of poison can perish the human life.

The right use of 'art' is to turn poison into medicine and the misuse of 'art is turning sugarcane into bitter alcohol. When 'art' gets drowned in desires, it makes one lustful and when 'art' drowns in the name of God, it turns one into a 'Brahmgyani' (Knower of God). Generally the great artists have low morals and character - musicians, poets, sculptors, artists, etc., have not been able to touch the heights of spirituality or Goldliness. Dr. Mohammad Iqbal quotes:-

Hind Ke Sahir Soorat Gar Va Afsana Navees
Hai Bechare Ke Aaza Per Aurat Savar.

When one falls from a great height one gets badly wounded. An Artist's life is at its peak (height), when he or she falls, the fall is not a small immoral way, but even a speck of morality does not remain in his or her character.

Beauty becomes a part and parcel of an Artist's life - 'Art', which was as sweet as the grapes became bitter alcohol. Many a people have stooped down to lowest morals and became characterless because of their 'art'. The artist who has attached his or her art to the 'remembrance of God's name' has turned into gold. Their 'art' unites them to the Supreme Energy and communes them with God.

Chetanya and Meera danced and danced in the Glory of God and - the Natraj who is dancing in every bit of the Nature and finally both of them merged with God Almighty. Singing the Glory of God, Namdev, Jaidev, Sufi Fakir, Amir Khusro etc. got absorbed completely in the greatest of SINGERS - GOD HIMSELF.

Kabir Bhagat ji and many other holy saints and writers wrote and wrote about the 'greatest - WRITER', who writes every being's destiny and finally merged into HIM. Many a artists painting pictures merged into the greatest Painter of this Universe who has painted all the worlds.

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰ ਹੈ ਭਾਰੀ ॥ ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ ॥

(ਅੰਗ ੩੪੦)

chachaa rachith chithr hai bhaaree |
thaj chithrai chaethahu chithakaaree |

CHACHA: He painted the great picture of the world.
Forget this picture, and remember the Painter.

An Artist rises to the peak of human life, so if he or she falls, the fall is deeper and lower than any ordinary persons fall. An ordinary person who has not risen much in life, does not fall from a height, hence cannot get much hurt whereas an artist has reached zenith of human life, his fall is disastrous. It is his or her misfortune to sing songs of the worldly beauty

only, to paint the vulgarity of beauty and to be absorbed in the wordly scenes and pictures only. Art given to him by the Almighty was to make him united to the Supreme Being, but after attaining heights and glory of art, he could not use his art in the proper manner, rather misused it and fell down to the lowest of human levels. Sometimes we see an artist displaying dirty character which an ordinary person cannot also display. Wisdom to look after wealth and use it correctly is required to a much more degree than wisdom to earn wealth.

To become an artist, one needs lots of wisdom and hard work, but to maintain the art in the correct manner requires much more wisdom and practice. A wise artist can make a success of both this world and the next.

Through 'Jap Sadhna' (constant remembrance of God's name) when a human being gets united to the Supreme Being, he learns the 'art of life'. Everyone has been blessed with human life but only when we are in union with God Almighty we know in the true sense the 'art of life'. Without the knowledge of art of life, every other art is incomplete and an incomplete art is a pain and a sorrow.

OOO

Some Glimpses

1.During childhood, collecting pebbles on the sea-shore gave lots of joy and happiness. Any one who said throw pebbles away, seemed like an enemy; but today if any body would say collect those pebbles, such a person would seem like an enemy.

2. When I take a glimpse at Nature, sometimes I see some trees swaying their branches and dancing away to glory. Some are loaded with fruits and some are decorated with beautiful flowers. Some are providing glorious shade to the travellers and some are not even able to keep their roots intact. May be some could not get the water. Where does every plant or tree get sufficient water when required and get an opportunity to bloom and flourish.

3. I see the union of the rivers with the Ocean. The waves of the ocean rise higher and higher to embrace the rivers and subsequently the rivers take the form of the oceans, merging into them. On the other hand the heart weeps to see the same rivers getting lost and erased into the deserts during their long journey. They had to merge into the sea or the ocean but merged into the desert. They could not reach their respective destinations. Where does every one has the fortune of reaching one's destination?

4. It is a joy to see the big birds flying high in the sky. Such hight flights? Blessed are these birds, for there are others who are not able to walk properly even on the ground. It is a pity to see the birds in the cage; they have more or less forgotten to fly. And some of the birds with cut or damaged wings are not able to fly high, they fall flat on the ground. Where can all fly or get an opportunity to fly.

5. During night it seems the bright, twinkling stars have

come out to exhibit themselves. Some of them want to be at the place of the Sun at the time of sunset and there are numerous other stars which are trying to rise and shine but alas! Where does every star get an opportunity to rise and shine. Some are just in the background and remain hidden in the crowd of numberless bright stars.

6.Seeing some of people bubbling with energy and living full lives one gets happiness but on the other hand seeing some people lying on hospital beds for months together, one gets pain and becomes sorrowful - they are burning in agony. Alas! where do all human beings 'wake up' in the true sense and live full lives, infact very few have such a fortune in human life.

7.I see the high - rise buildings as if they are kissing the sky and embracing it, but Alas! What do I see on the other side. I watch the slums of the poor, they are not allowed to live in peace on the earth also. Oh, when will mankind let everyone live in peace on the earth! Or when will all get the fortune of embracing the sky!

8.Standing on the high mountains, I see the deep valleys down below. But to see these low valleys one has also to stand on the top of these great mountains. Standing in the valleys, one cannot see these valleys.

9. I see the clouds showering rain water on the Oceans - of what use - people are donating money and various things to those who already have enough. The purposes and objectives of life are only known when one sees the millions of rupees left by the so called "Tyagis" in their Bank Accounts after their death.

10. It is my prayer - 'O' God, please give every human being an opportunity to bloom in human life to the full to attain his or her true purpose of life. May every person enjoy the bliss and joy of merging into the Supreme Being. May all get that eternal 'Annand' and touch the sky. 'O' God, bless each one with a high spiritual 'flight'. Please bestow the gift of flying to all human beings. Kindly grace every one with the highest spiritual, Godly life.

11. The sins are not washed away by the water of the

holy places, temples etc, but by the tears of repentance of human beings.

12. An eagle can fly very high in the sky, but its sight is very low. Some poets, philosophers and intellectuals have very high thinking but when it comes to practical action, the behaviour is very low - this is like the action of the eagle. Flying high but stooping down to low levels.

OO